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# INTRODUCTORY EXERCISES

ON THE

## GREEK LANGUAGE.

FOR THE USE OF JUNIOR STUDENTS AT SCHOOLS AND  
UNIVERSITIES.

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## PREFACE.

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THE following Introductory Exercises on the Greek Language are, in a great measure, an Abridgment of the Author's larger Work, which has now been for a number of years before the public. Two considerations induced him to undertake the present publication; the one, to supply those who are just entering upon the study of the Language with a Manual, more simple in its form and less encumbered with observations, than the Exercises usually put into their hands; and the other, of no less importance in the present day when elementary books are multiplied to an enormous extent, that a work, necessary for acquiring an accurate knowledge of the Language, might be obtained at a price burdensome to none.

It was the purpose of the Author in framing this Work to adapt it as nearly as possible to the Grammars generally in use in this country. In teaching the Exercises his own plan has been, and he hopes he will not be deemed presumptuous in recommending it to others, to put them into the hands of his Students as soon as they have mastered the substantives and ad-

jectives in the Grammar, and to follow their progress through the other parts of the elements. The examples for illustrating the verb will be found more numerous than in most works of the kind, because the Author thinks that, without a thorough acquaintance with all its tenses and inflections, no real progress can be made in acquiring a knowledge of the Language.— The most important of the Rules of Syntax have been retained, and also the more simple examples under each. No examples in English have been given under any of them, as the Author is convinced that they could not be made out with any degree of accuracy by Students at so early a stage of their progress. He has, however, added a few at the end of the work to illustrate some of the more common and important idioms to be found in every classical writer. It is at present his intention when a new edition shall be required of the larger work, adapted to more advanced Students, to add a considerable number of examples in English to be turned both into Greek prose, and more particularly into the different kinds of verse chiefly used by the Greek poets. He has it in view also to extend the observations on the idioms, and particularly the prepositions and conjunctions, being convinced that in a philological point of view they are as yet but imperfectly understood by the generality of Greek Scholars.

COLLEGE OF EDINBURGH, }  
1st October 1829. }

## KEY TO THE ABBREVIATED SIGNS.

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### 1. 1st Declension.

### 2. 2d Declension.

$\begin{cases} s & \text{singular.} \\ du & \text{dual.} \\ pl & \text{plural.} \end{cases}$

$\begin{cases} m & \text{masculine.} \\ f & \text{feminine.} \\ n & \text{neuter.} \end{cases}$

$\begin{cases} no & \text{nominative.} \\ g & \text{genitive.} \\ d & \text{dative.} \\ ac & \text{accusative.} \\ v & \text{vocative.} \end{cases}$

$\begin{cases} po & \text{positive.} \\ c & \text{comparative.} \\ sup & \text{superlative.} \end{cases}$

Att. Attic.      Ion. Ionic.      Dor. Doric.      Æol. Æolic.

### 3. 3d Declension.

$\begin{cases} a & \text{active voice.} \\ mi & \text{middle voice.} \\ pas & \text{passive voice.} \end{cases}$

$\begin{cases} pr & \text{present.} \\ im & \text{imperfect.} \\ 1 f & \text{first future.} \\ 2 f & \text{second future.} \\ 1 a & \text{first aorist.} \\ 2 a & \text{second aorist.} \\ p & \text{perfect.} \\ plu & \text{pluperfect.} \end{cases}$

$\begin{cases} in & \text{indicative.} \\ su & \text{subjunctive.} \\ op & \text{optative.} \\ imp & \text{imperative.} \\ inf & \text{infinitive.} \\ pa & \text{participle.} \end{cases}$

N. B. English words in Italics, or included within brackets, have no corresponding words in the original.



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## EXERCISES

ON THE

### CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

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#### ADJECTIVES AND SUBSTANTIVES.

Terminations *ος*, *η*, *ον*; *ος* pure and *εος*.\*

A handsome youth.	νεανιδε <sup>1</sup> καλος. ac
Immense wealth.	ἀφθονος χρημα. <sup>3</sup> pl
Narrow roads.	στενος ὁδος. <sup>2</sup> f pl
A hostile town.	πολεμιος πολις. <sup>3</sup> f ac
Powerful nations.	ἐθνος <sup>3</sup> ισχυρος.
The right hand.	δεξιος χειρ. <sup>3</sup> f ac
Ruinous schemes.	δλοος βουλη. <sup>1</sup> ac
Cruel chains.	†δεσμος <sup>2</sup> ἀργαλεος.
O unfortunate Adonis.	Αδωνις <sup>3</sup> δυσποτιμος.
To a worthy man.	ἀνθρωπος <sup>2</sup> ἀξιος.
An unhappy woman.	Αθλιος γυνη. <sup>3</sup> ac
The road must be taken.	ὁ ὁδος <sup>1</sup> πορευτέος.

Termination *ος* declined in the Attic form.—

Gram. p. 24.

Uncultivated land.	ἀργος γη. <sup>1</sup> ac
To the newly married wife.	ὁ νεογαμος γυνη. <sup>3</sup>
Cities overturned.	πολις <sup>3</sup> ἀναστατος.
Inglorious security.	ἀσφαλεια <sup>1</sup> ἀδοξος.

\* See Moor's Grammar, p. 23, 24.

† See Moor's Grammar, p. 6, at the bottom.

The beautiful rosy-fingered morning.	καλος ἡρόδακτυλος ἡως. <sup>3</sup> f ac
That the lady was not ungrateful.	οὐκ ἀχαριστος ἡ γυνη. <sup>3</sup> ac
A counterbalancing alliance.	συμμαχία! ἀντίρροπος. ac
With false locks.	προσθετος κομη. <sup>1</sup>
To unwarlike hands.	ἀπόλεμος χείρ. <sup>f</sup>

Terminations *ας*, *αινα*, *αν.*—*εις*, *εσσα*, *εν.*—*υς*, *εια*, *υ.*  
—Gram. p. 25.

Through the dark night.	δια νυξ <sup>3</sup> μελας. ac
Black garments.	μελας ιματιον. <sup>2</sup>
Of the bloody war.	αίματοεις πολεμος. <sup>2</sup>
Winged words.	πτεροεις ἐπος. <sup>3</sup>
Deliberate speeches.	βραδυς μυθος. <sup>2</sup>
In a short time.	βραχυς δε χρονος. <sup>2</sup>
Furious war.	πολεμος <sup>2</sup> θραυση. ac
Sweet song.	ηδυς ἀοδη. <sup>1</sup> ac
Sharp cliffs.	παγος <sup>2</sup> δεξις.
Many and precious gifts.	δωρον <sup>2</sup> πολυς τε και χαριεις.
Harsh masters.	βραχυς δεσπότης. <sup>1</sup> ac

The Common Gender in *ων*, *ην*, *ης*;—*ων*, mas. and fem. *ον*, neut.—*ην*, mas. and fem. or *εινα*, fem. *εν*, neut.—*ης*, mas. and fem. *ες*, neut.—*ις* and *υς*, with the compounds of *πους*, *pes*.—Gram. pp. 27, 28.

Your son unhurt.	παις <sup>3</sup> τε σος ἀπημων. ac
Into many families and flourishing states.	πολυς δ' εις οικος <sup>1</sup> και πολυς <sup>3</sup> ευ- δαιμων. ac
O unhappy man.	ὦ τλημων ἀνηρ. <sup>3</sup>
To aged fathers.	γερων πατηρ. <sup>d</sup>

To their happy lives.	βίος <sup>2</sup> <sup>3</sup> αὐτῶν εὐδαιμων.
Tender flowers.	τερψη ἀνθος. <sup>3</sup>
The propitious and kind gods.	θεος <sup>2</sup> ἵλεως * τε και εὔμενης.
The experiment is dangerous.	οὐκ ἀσφαλης η πειρα. <sup>1</sup>
To an unhappy woman, a slave.	γυνη <sup>3</sup> δυστυχης, δουλη.
Relentless to enemies, and gentle to friends.	βαρυς ac f ἐχθρος, και φιλος εὐ- μενης.
The order unimpaired and unfading.	η ταξις <sup>3</sup> ἀτριβης και ἀγηρατος. ac
Of swift steeds.	ώκυπους ιππος. <sup>2</sup>
In a disagreeable misfortune.	ἀχαρις συμφορα. <sup>1</sup>
The brazen-greaved Greeks.	χαλκοκνημις† Αχαιος. <sup>2</sup>
And the powerful ruler of the trident, the fierce shaker of the earth, and the briny deep.	ο τε ac μεγασθενης τριαινα <sup>1</sup> τα- μιας, <sup>1</sup> γη τε και ἀλμυρος θα- λασσα ἀγριος μοχλευτης. <sup>1</sup>

### ADJECTIVES WANTING THE NEUTER GENDER.

The Terminations *ης* and *ας* declined like Masculine Nouns of the First Declension.

Insolent men.	ἀνθρωπος <sup>2</sup> οἱριστης. ac
The hundred-handed Briareus.	Βριαρεως † ἑκατογχειρ. ac
Unfading thanks.	χαρις <sup>3</sup> ac ἀγηρως.

\* Declined in the Attic manner.

† The genitive has the penult long.

‡ Declined in the Attic manner.—g. Βριαρεω, d. Βριαρεω, ac. Βριαρεων.

An active general.	ἐργατης στρατηγος. <sup>2</sup> ac
And most of them wounded.	και τραυματιας <sup>1</sup> ο πολυς.
Beautiful-maned horses.	καλλιθροξ* ιππος. <sup>2</sup>
The sable deep.	σινοψ ποντος. <sup>2</sup> ac
A general both a thief and robber.	στρατηγος <sup>2</sup> ac και κλεπτης <sup>3</sup> και άρπαξ. <sup>3</sup>

### IRREGULAR ADJECTIVES, INCLUDING PARTICIPLES.

The ranks intent upon.	η ταξις <sup>3</sup> μελεταοσσα. ac
They two being alarmed and reverencing.	οι μεν ταρχησας και αιδομενος.
All engaging.	πας ac η δεξιος.
They two being young.	νεος ον αιντος.
Those that betrayed the city.	ο παραδονις + ac η πολις. <sup>3</sup>
Soldiers to do this.	ο τουτο πομησων στρατιωτης. <sup>1</sup> ac
Willing rather than unwilling.	ἐκαν μαλλον η ἀκαν. ac πε
The women laughing.	η γυνη <sup>3</sup> γελασ.
They came to assist.	ήκον βοηθεω.
They two in the bloom of youth.	οι μεν η Εησας. par 1 aor
Every man such as; every woman, &c.	πας οσος, &c.

### COMPARATIVE AND SUPERLATIVE DEGREES.

See Gram. pp. 30—32.

But the way is far more simple and direct with us.	ἀλλα πολυ ἀπλοος και εύθυς παρ' ημιν η οδος. <sup>2</sup>
More persuasive arguments.	πειστικος λογος. <sup>2</sup> ac
In his mind most humane; and most studious, and most ambitious.	ψυχη δε φιλανθρωπος και φιλο- μαθης και φιλοτιμος.
Happier men.	εὐδαιμων ἀνθρωποι.

\* Gen. καλλιτεχνος.

† Gen. παραδοντος.

Swifter horses.	ἱππος <sup>2</sup> ταχυς.
A most wretched course.	τλημων ὁδος. <sup>2</sup>
Greater hopes.	μεγας ἐλπις. <sup>3</sup>
The greatest labour.	ἐργον <sup>2</sup> πολυς.
Most venerable ΖEther.	Αιθηρ <sup>3</sup> σερνος. <sup>ac</sup>
What remain are still far more numerous and illus- trious.	πολυ δὲ εις πολυς και καλος τα ὑπολειπομενα.
These things are better.	ἄγαδος ἔστι ταυτα.
Bowmen and targeteers not fewer.	τοξοτης <sup>1</sup> δε και πελταστης <sup>1</sup> ου μικρος <sup>ac</sup> (ησσων).
Ο most wise spectators.	Ω σοφος θεατης. <sup>1</sup>
More compliant and much more humble.	ἡσδιος και πολυ ταπεινος. <sup>4</sup>
For the life of such <i>men</i> is	ο γαρ τοιουτος εύκλεης βιος. <sup>2</sup>
most renowned.	

### PRONOUNS SUBSTANTIVE, ADJECTIVE, POS- SESSIVE, RECIPROCAL, &c.

See Gram. pp. 35—37.

To us two still alive.	ἡγω ἔτι ζαουσα.
But you having neglected (them) and become wick- ed.	ἀμελησας δε συ ac pl και κακο- θεις.
To you being wise.	συ pl ο σοφος.
Whatever soldiers.	οστις στρατιωτης. <sup>1</sup>
These are the things which you know.	εύτος ἔστιν ος συ ἐπιστασαι.
Respecting this vision.	προς η δψις <sup>3</sup> ούτος. <sup>ac</sup>
Our far-famed father.	μεγαλωνυμος ἡγω * πατηρ. <sup>ac</sup>

\* The substantive pronoun, if used, in the genitive, the possessive, in the accusative.

The amount of your own force. ἡ δυναμις<sup>3</sup> ἡ σος πληθος.<sup>3</sup>

To show himself obedient to his officers. ἐαυτον παρεχει εὐπειθη ὁ ἀρχων.<sup>3</sup>

Respecting their own affairs. περι ὁ ἐαυτου πραγμα.<sup>3</sup> ε

Whatever benefactress. δοσις εὐεργετις.<sup>3</sup> αc

All these. ἐκεινος πας.

You have bodies not inferior to us, it becomes you to have minds also not worse than we. το σωμα<sup>3</sup> γε ἐγω ε οὐδεν κακος ἐχετε, ψυχη τε οὐδεν κακος συ<sup>d</sup> προσηκει ἐγω ε ἐχειν.

Which gives every thing of the vanquished to the victors. ο πας το ο μικρος<sup>c</sup> ο ἀγαθος<sup>c</sup> δωρειται.

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### SUMMARY OF THE PREPOSITIONS AND THE CASES THEY GOVERN.

FOUR govern the *Genitive*, viz. *Αντι*, *Απο*, *Εκ*, or *Εξ*, and *Προ*.

<i>Αντι</i> , commonly signifies	<i>Instead of, for.</i>
<i>Απο</i> , _____	<i>From.</i>
<i>Εκ</i> , _____	<i>Out of.</i>
<i>Προ</i> , _____	<i>Before.</i>

Two govern the *Dative* only, viz. *Εν* and *Συν*.

<i>Εν</i> , commonly signifies	<i>In.</i>
<i>Συν</i> , _____	<i>With.</i>

Two govern the *Accusative* only, viz. *Eις* and *Ανα*.

*Eις* commonly signifies

*Ανα*, ——————

*To, into.*

*Up, through, and along.*

FOUR govern *Two cases*, the *Genitive* and *Accusative*, viz. *Δια*, *Κατα*, *Μετα*,\* and *Τηπερ*.

*Δια*, with the *gen.* signifies

— with the *accusat.*

*Κατα*, with the *gen.* signifies

— with the *accusat.*

*Μετα*, with the *gen.* signifies

— with the *accusat.*

*Τηπερ*, with the *gen.* signifies

— with the *accusat.*

*Through.*

*Through means of.*

*Along, regarding, against.*

*Down, according to.*

*With, i. e. sharing with.*

*After.*

*Higher, or above, for.*

*Over, or beyond.*

SIX govern *Three cases*, viz. *Αμφι*, *Περι*, *Επι*, *Προς*, *Παρα* and *Τηπο*.

*Αμφι*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Περι*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*About, or for.*

*Close about.*

*Motion about.*

*About, or for.*

*Close about, or for.*

*Tending about.*

\* *Μετα* with the Poets, sometimes governs the *Dative*, signifying *With*, *Among*.

*Eπι*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Προς*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Παρα*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Τπο*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Upon.*

*Close upon, depending upon.*

*Directed upon, or against.*

*From, by.*

*Close to, near.*

*To, or towards, against.*

*From beside.*

*Close beside.*

*To beside.*

*Under, by.*

*Close under, by.*

*Motion under.*

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The following CONJUNCTIONS always require the *Sub-junctive mode.* *Εαν, ην, if*; *ἐπεαν, ἐπην, ἐπαν, ἐπειδαν, since*; *όταν, when.* See Gram. p. 94.

# EXERCISES

ON

## VERBS OF THE FIRST CONJUGATION.

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### ACTIVE VOICE.

#### PRESENT. TENSE.

##### *Indicative Mood.*

For what hinders?	τις γαρ κωλυω;*
Do we not call this forgetfulness?	ἡ οὐ οὐτος ληθη λεγω;
You are hastening.	συ πλ σπευδω.
My hopes do not yet slumber.	ἐλπις <sup>3</sup> δούπτω καθευδω.
Do you think that your mother is ill-affected to you?	ἡ νομιζω κακονοος η μητηρ ειναι;
He is formidable who serves the gods.	δειγος ος θεος σεω.

##### *Subjunctive.*

Commonly preceded by Conjunctions or Indefinites after Verbs of the *present* or *future* Tense.

Or they should send others not a few.	η ἀλλος μη διηγος ἀποστελλω.
Although he may not practise as a physician.	καν μη ιατρευω.

\* N. B. Any teacher may vary the persons, and so multiply the examples for the benefit of his scholars.

*Optative.*

Commonly preceded by Conjunctions or Indefinites after  
Verbs of the *past* Tense.

I will stay.	μενω * ἀν.
We would properly say.	δρθως ἀν λεγω.
If they also should look for- ward.	εἰ δε και προσθλεπω.

*Imperative.*

Stretch out your aged hand.	δρεγω γερασιος χειρ <sup>3</sup>
Let the truce remain.	η σπουδη <sup>1</sup> μενω.†

*Infinitive.*

To give his vote.	φερω η ψηφος. <sup>2</sup>
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*Participle.*

Avoid pleasure afterwards	φευγω ηδονη φερω ιστερον βλα- -βη.
bringing pain.	
Angry at his mother.	προς η μητηρ <sup>3</sup> χαλεπαινω. <sup>ac</sup>
The defendant.	ο φευγω.
The plaintiff.	ο διωκω.

\* The particle *αν*, with the optative of the present, gives it the force of the future.

† Attic form. See Grammar, page 115. part ii. large edition.

## IMPERFECT TENSE.

*Indicative Mood.*

My rank did not maintain ὁ γένος <sup>3</sup> οὐ βοσκω ἤγω.  
me.

And the hearers without καὶ ὁ ἀκούωντα οὐ χαλεπως  
difficulty they persuaded. πειθω.

And you were also singing φέδω δε καὶ μαλά γελοιως.  
very ridiculously.

They were keeping guard αὐτος μεν ταυτη φυλασσω.  
there.

## FIRST FUTURE.

*Indicative Mood.*

How will you inscribe at γραφω πως ἐπ' Ἰναχος ἔρα. <sup>d</sup> pl  
the streams of Inachus?

She shall suffer punishment. δοω (δίδωμι) δικη.

For this reward I will make το γαρ κερδος τελεω.\*  
good.

But if you will not point out εἰ δε οὗτος μη φαινω pl  
to me the actors (those δραω. pa  
doing) of these things.

*Optative.*

Who would love another οστις ἄλλος μαλλον φιλεω.  
more.

\* Attic, by the elision of the *o* and the contraction of the vowels.

*Infinitive.*

He says that he will unmask ἐκκαλυπτείγω φησι καὶ ἀγω  
me and will bring me be- ἐπειδή βημα.<sup>3</sup>  
fore the tribunal.

*Participle.*

About to adjudge an action γεμφη παρανομος δικαιζω.  
for a violation of the laws.

I will send him to bring Ti- ἀγωρα πεμπω δευρω Τειρεσια.<sup>1</sup>  
resias hither.

## SECOND FUTURE.

*Indicative Mood.*

I will call him out hither to αὐτος καλεω\* Θυραιζε δευρι  
the light. προς το φως.†  
But who will marry her? γαμεω δε τις ον;

## FIRST AORIST.

*Indicative Mood.*

The one her father called η μει Ισμηνη πατηρ ονομαζω.  
Ismene.  
These two youths then suf- ἔχενος μει ουν ο μειρακιον δικη  
fered punishment. τιω.

\* What is put down here for a second future is nothing else than the Attic contraction of the first. Thus καλεω, καλισω, σ elided καλιω, contracted καλω.

† Aristoph. Nubes.

They cause the stars to appear in the night. *ἀστρον ἐν ἡ νυξ ἀναφέναι.*\*

He both clapped his hands. συγχρότεω τε ἵνα χειρό.

Why pray did not you tell  $\tau\iota$  δητα εύτος <sup>PL</sup> οὐ ἐγώ τοτε  
me this then? ἀγορευω;

## *Subjunctive.*

Do not pass encomiums upon yourself. ὑπερ σεαυτου μη φεαζω ἔγκωμιον.

If we convict Ctesiphon. ἐαν ἐλεγχώ Κτησιφῶν.

If you would then make me  
your friend, I will lead  
you to the most agree-  
able and easiest road.

Ἐάν οὖν ἔγω φίλος ἐπι-  
ή ἡδὺς τε καὶ ἁδὺς ὁδός αε-  
άγω συ.

### *Optative.*

How I should distinguish οἵτις<sup>d</sup> διαχρινιά Θερσίτης ἀπό<sup>e</sup>  
Thersites from the beau- οἱ καλοὶ Νιρευς.

If you should again see. εἰ παλιν ἀναβλεπω.†

That we might not alone μη μονος μηδ' ἀπαρασκευος πο-  
and unprepared wage war. λεμεω.

### *Imperative.*

Save me. የወጪ ክይወ.

Hear me reporting. *ἀκουω* *pl ἔγω & λεγω.*

Pity me unfortunate. οἰκτειρω ἔγω ή δυσδαιμων.

\* For the formation of the 1st aorist of Liquid verbs, see Grammar, p. 82.

† The masculine article is used with the dual.

‡ The Æolic, Ionic and Attic form of the Optative of the First Aorist is thus declined :

Sing.	$\left\{ \begin{array}{l} 1. \tau\upsilon\psi\epsilon\iota\alpha, \\ 2. \tau\upsilon\psi\epsilon\iota\alpha\tau, \\ 3. \tau\upsilon\psi\epsilon\iota, \end{array} \right.$	Dual.	$\left\{ \begin{array}{l} 2. \tau\upsilon\psi\epsilon\iota\alpha\tau\sigma \\ 3. \tau\upsilon\psi\epsilon\iota\alpha\tau\eta\tau. \end{array} \right.$	Plur.	$\left\{ \begin{array}{l} 1. \tau\upsilon\psi\epsilon\iota\alpha\epsilon\tau\sigma, \\ 2. \tau\upsilon\psi\epsilon\iota\alpha\tau\epsilon, \\ 3. \tau\upsilon\psi\epsilon\iota\alpha\tau\iota. \end{array} \right.$
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Of these persons, however, the 2d and 3d. singular, and 3d. plural only are in use.

## 14 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Infinitive.*

To send the army away. στρατος μεν ἀποστελλω.

You gave permission to pro- κηρυσσω ἐπιτρεπω.<sup>1 a</sup>  
claim.

### *Participle.*

Having persuaded me. πειθω <sup>f</sup> ἐγω.

Having obliged us to wait ἐν ἀγορᾳ ἀναγκαζω ἐγω δια-  
in the forum. τρεψω.<sup>1 a</sup>

And easy for you who have και συ ἀκουω κρινω<sup>1 a</sup> εὑμαλης  
heard it to judge. (λογος).

## SECOND AORIST.

### *Indicative Mood.*

You left the house empty. ἐρημος λειπω (ἐλιπον) δομος.

They two ran up. ο μεν ἐπειδραμεω (ἐπειδραμον).

### *Subjunctive.*

Lest some snare cut me off. μη τις δολος ἐγω κτενω (ἐκτανον).  
If also when we are dead. ει και ἐπειδαν ἀπειθανον.

### *Optative.*

That they might not fall μη ἐπιπιπτω (ἐπέπεσον) ο καμ-  
upon the fatigued. νω. <sup>d</sup>

We should leave as a triumph κεν εὐχωλη Πριαμος και Τρωι-  
to Priam and the Trojans. λειπω.

### *Imperative.*

Tell me. ειπον\* ἐγω.

Take your son in your arms. λαμβανω (ἐλασον) σος παις εν  
αγκαλη.

\* ειπον retains the augment through all the modes.

*Infinitive.*

But will you dare to slay your two children, woman? ἀλλα κτενος σος παις τολμαω, γυνη;

So as to escape observation. ὥστε ληθω (ἔλαθον).

I cannot learn the future. ὁ μελλων οὐκ ἔχω μανθάνω (ἔμαθον.)

*Participle.*

Calling out. ἀναρραζω (ἀνερραγον).

The daughter of Menelaus having left the house. δωματι<sup>pl</sup> ἐκλειπω Μενελεως κορη.

Learning the intrigues of our enemies. μανθάνω ἔχθρδς μηχανή.

## PERFECT TENSE.\*

*Indicative.*

If you are wise. εἰ σοφος φυω.

The lawgiver has made the senate responsible. ή βουλη ὑπειθυνος ποιεω ὁ νομεθετης.

He gave orders to me. ἔγω δ' ἐπιστελλω.

They have abolished the trials. ή κρισις καταλυω.

Has he attempted this most disgraceful action? ήπω τολμάω ἔγον αἰσχρος οδε;

*Subjunctive.*

If they have spoken. έαν λεγω.

If they have given security. έαν διδωμι ρα (δόω) εἰμι εὐθυνη<sup>pl</sup> Demosth.

\* The perfect must be very often translated as a present, and is then called the Perfect-Present: the pluperfect as the imperfect.—See Clarke's note on line 37th of the 1st book of the Iliad, ὁς Χρυσον αμφιβεληκας.

## 16 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Who may not have formerly ὁς ἀν μη προτερος συ πλ βοηθεω pa  
assisted you. εἰμι. Demosth.

### *Optative.*

He should have found him εὑρισκω (εὑρεω) πολεμιος.  
his greatest enemy.

And they may have been ἢ δε πολεμικη τεχνη ἀσκεω.\*  
practising warlike arts.

I shall have escaped the ca- ἔγωγ' ἀν ἐκφευγω + παθος.  
lamity. Soph.

### *Infinitive.*

And because they thought και ὅτι ἡ σπουδη pl προτερος ac p  
that they first broke the λων ἡγεομαι αὐτος.  
treaty.

### *Participle.*

He happens to have enacted. συγχανω γραφω.  
Having done nothing good οὐδεις ὑγιης ποιεω.¶  
(sound).

## PLUPERFECT TENSE.

### *Indicative.*

Whom you had sent. ὁς ἐκπεμπω.‡  
These had contrived to make. οὗτος παρασκευαζω.

\* Instead of the optative of *ἀσκεω* the participle with the optative of *εἰμι*, *sum*, is used ; thus, *ἡσκηκοτες εἰμι* (for *εἰμισαν*).

† Attic. See Porson's *Adversaria*, p. 98.

‡ *ἢτι* with the participle.

And hitherto they might perhaps have known this. καὶ μεχρὶ ὅτε οὗτος <sup>πλ</sup> ἀν γιγ-  
νωσκω πα ἡσαν \* ισως.

When he had not yet sold himself. ὅτι οὗτο πιπρασκω πα (πραω) ἔσαν-  
του ειμι. Demosth.

NOTE. Instead of the regular indicative, subjunctive, and optative, the perfect-participle, active, middle, and passive is frequently used with some tense of *ειμι*, *sum*: thus, *ει* δ ὁ μεν—*ιγγωκως* *ἴσται*. Id. If he shall have been sensible. οὐς ἡτε *ἰκπεπομφοτες*, Xen. Cyr. Whom you had sent.

## MIDDLE VOICE.

### PRESENT TENSE.

#### *Indicative Mood.*

If you wish to learn. ει βουλομαι + μανθανω.

Kindness cannot change nature. η χαρις ἀλασσω <sup>1a</sup> η φυσις <sup>3</sup> οὐ δύναμαι.

#### *Subjunctive.*

If we are upon our guard. εαν φυλαίττω.

Whom they may please to assist. οις ἀν βουλομαι βοηθέω. <sup>1a</sup>

#### *Optative.*

You would appear ridiculous. καταγελαστος φαινω.

\* Demosth. Olynth. 1.

† *Βουλομαι*, *οιομαι* and *οψομαι* have *ει* instead of *η* of the second person singular. The Attic poets always used *ει* of the second person, instead of *η*, in the present and future tenses, middle and passive.

## 18 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

For being collected we shall proceed both most speedily and safely. ἀθροος γαρ ὡντα και ταχυ και ἀσφαλεις ἀν πορευομαι.

### Imperative.

Deliberate slowly. θουλευω μεν βραδεως.  
Send ye ambassadors. ἀποπεμπομαι πρεσβευτας.  
Go rejoicing. Χαιρω πορευομαι.

### Infinitive.

Are you thinking to turn yourself to greater objects? ἐπι το μεγας ἐπινοεω τρεπω;  
And they teach them also to obey the magistrates. διδασκω δε αὐτος και πειθω<sup>mi</sup> ὁ ἀρχων.<sup>d</sup>

### Participle.

He was overjoyed at pleasing them. ὑπερεχαιρω<sup>imp</sup> αὐτος<sup>d</sup> χαιρομαι.  
I take a special pleasure in conversing with very old men. χαιρω γε διαλέγομαι οι σφοδρα πρεσβεύτης.

## IMPERFECT TENSE.

### Indicative.

You asked me again. ἐπερομαι ἦγω παλιν.  
They two conversed a little with each other. συμιχρον. προς ἀλληλω\* διαλεγομαι.  
For the judges were ashamed. αἰσχυνομαι γαρ ὁ δικαστης.  
But you put it off to a more favourable season. ἀλλ' εις τις καιρος ἀναβαλλω καλδε.

\* ἀλληλω in the dual.

## FIRST FUTURE.

*Indicative Mood.*

I will get myself taught. διδασκω αὐτος.\*

And you will receive his ὁδες τ' ἐνδεχομαι + λογος.<sup>pl</sup>

answer.

He will assuredly err. ἀμαρτεω (ἀμαρτάνω) δηπου.

Having marched home he ἔαδως ἐπι ή οίκια ac ηλθον <sup>R</sup>

will easily repel you. ἀμυνω.

Will you not avoid your fa- πατηρ οὐ φευγω<sup>pl</sup> Egivus;

ther's imprecations?

For I shall listen not being πανδη γὰρ οὐκ ἀπειρος ὡν<sup>f</sup> ἀ-

unacquainted with evils. κούω. <sup>f m</sup> Soph. Antig.

Paulo post, or the Ionic reduplication of the first syllable.

But grant this favour to me ἀλλα δος—ἔγω ἐς ἀει μναο-

who will always remem- μαι πα ή χαρις.

ber it.

I will then give over. οὐκοῦν πάνω.

These I shall remember. οιδες ἔγω μναομαι.† Eurip.

Med.

*Optative.*

He did not consider what οὐτος οὐ ἐνοεω ὁστις πάσχω

lie might suffer. (from πείθω).

They should obtain suitable τα ἀξιας τευχω (for τυγχα-

rewards. νω).

\* Aristoph. Nubes. † Eurip.

‡ Porson on this observes that the Tragedians always use μημνήσομαι, never μνηθήσομαι; κεκλήσομαι, never κληθήσομαι: but βληθήσομαι and βεβληθήσομαι indiscriminately.

*Infinitive.*

You think that you will in μηδεις τροπος <sup>ac</sup> οιομαι δύνα-  
no manner be able. μαι.

Thinking that they (*them-  
selves*) will become fit. νομιζω ικανος γινομαι.

*Participle.*

Declaring what will happen. φραζω <sup>ac</sup> ο <sup>pl</sup> άποβησομαι.

I have come to you to see έγω προς συ ειμι <sup>pmi</sup> \* έπισκεπ-  
how you do. τομαι πώς έχω.

## SECOND FUTURE.

*Indicative.*

We will sit in silence. σιωπη καθεζω (έδουμαι).

They will turn themselves. τρεπω (τραπέω).

Into such a snare shall she τοιος εις έρκος <sup>n</sup> πιπτω (πεσοῦμαι)-  
fall.

That I would equally perish. ομοιως άποθνησκω (θανοῦμαι).

## FIRST AORIST.

*Indicative.*

But I vilified the art of di- έγω δε τεχνη μαντικος μεμφο-  
vination. μαι.

He received me. έσδεχομαι έγω.

They two seized his hands. χειρ <sup>g</sup> δ' άπτομαι.

You would treat us so. τοιουτος <sup>ac</sup> <sup>pl</sup> αν έγω <sup>ac</sup> έγγα-  
ζομαι.†

*Subjunctive.*

If the people shall decree. έαν Ψηφιζω ο δημος.

But should separately make άλλ' ιδια ποιεω η ειρηνη.  
the peace.

\* Perf. m.  $\ddot{\gamma}\alpha$  or  $\eta\dot{\iota}\alpha$ .

† The augment ει.

*Optative.*

If you should think this εἰ δε οὗτος ἡγεομαι φαυλος.  
wrong.

My father would gratify you. πατησ ἀν χαριζομαι.

*Imperative.*

Collect your strength.	συλλεγω σθενος. <sup>3</sup>
Let Phœnix conduct them.	Φονιξ ἡγεομαι.
Do you two gratify them.	οὗτος χαριζομαι.
Embrace and address your father with me.	ἀσπαζομαι και προσεπω λα πα- τηρ μετ' ἐγω. pl

*Infinitive.*

Before that you asked any πειν οἵτιουν εὐχομαι συ. ac  
thing whatever.

If you neither wish, said he, εἰ μηδε οὗτος, ἐφη, Βουλομαι  
to answer this. ἀποκρινομαι.

*Participle.*

Having begun along with the ἀμα ἡ Σεληνη<sup>d</sup> ἀρχω.  
moon.

These having written and οὗτος και γραφω ac και σημα-  
sealed. νω.

## SECOND AORIST.

*Indicative.*

As soon as he came. ὡς δε ἀφικομαι ταχιστα.

And they obeyed. ἡδε πειθω.

But whom did they choose? ἀλλα τις ἐλω;\*

\* Augment ει.

## 22 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

Do you wish that I should  $\beta\omega\lambda\omega\mu\alpha\iota$  ( $\omega\varsigma$ )  $\tau\gamma\pi\tau\omega$  ;  
turn myself.

He will not be persuaded. οὐ μη πειθω.\*

## Optative.

I could not obey. δύνατον ὅπκι ἀν πειθω.

Let some one of the gods *χριτης δε τις θεος γινομαι.*  
be judge.

If then there were two such rings. εἰ οὖν δύο τοιούτος δακτύλιος γίνονται.

### *Imperative.*

Do not betake yourselves to plunder.

### *Infinitive.*

I will not conceal from you οὐ μη συ<sup>ac</sup> κρυπτω προς οστις<sup>ac</sup>  
to whom I wish to go. Βούλομαι ἀφίκομαι.

### *Participle.*

Those that were good. . . . . οἱ ἐσθλοὶ πλ. γινομαι.

Promising that he would give  $\alpha\theta\lambda\omega\alpha\mu\tau\sigma\pi\sigma\chi\nu\omega\mu\alpha\iota\alpha\delta\omega$ .  
them rewards.

## PERFECT TENSE.

### *Indicative.*

In the next place do you not *εἰτ' οὐκ εἰδεῖς* (ποιῶσα);  
know?

The moon deserted her path. ἡ σεληνη ἐκλειπω ἡ ὁδος. pl

From the time when these orators appeared asking you. εἰς ὁ δὲ ὁ διεργωτας συντι οὐτος φαινεται. Demosth.

\* The subjunctive of the second aorist middle, with the particles *ov*, *en*, has the same force as the future indicative.

*Optative.*

How could he be ignorant? πως ἀν ληθω;\*

*Infinitive.*

Upon account of having left. δια ὃ ac n ἐκλειπω.

That a certain alliance ap- φαινω τις συμμαχια. ac- peared.

*Participle.*

Trusting to the truce. σπουδη pl πειθω.

The fluttering shadows of τριζω (τέτεργα) ὃ νεκρος η σκια.  
the dead.

Of those aged above fifty ὃ ὑπερ πεντηκοντα ετος ac ye-  
years. γονα.

## PLUPERFECT.

*Indicative.*

Nothing else was left them. οὐδεις αὐτος ἀλλος λειπω.

For ye were all bawling out πας μεν γαρ ἀμα κραζω (κεκρα-  
at the same time. ζω, perf.)

## PASSIVE VOICE.

## PRESENT TENSE.

*Indicative Mood.*

They are maintained. τρεφω.

Every good is afforded him. πας ἀγαθος pl οδε ποριζω.

\* See Gram. p. 118.

## 24 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

If he be opposed to honourable and good men. εἰν καλος καγαθος <sup>a</sup> ἀντιταττω.

But if you are pleased with me and my inventions. ην δε ἐγω και ο ἐμος εὐφραινω <sup>b1</sup> εὐρημα.<sup>3</sup>

That both may be judged which of them is the more happy. ιν' ἀμφότερος κρίνω ο πότερος αὐτος <sup>d</sup> εὐδαιμων.

### *Optative.*

If the citizens would serve together rather than the Lydians be drawn up with them. ει ο πολιτης μετ' ἀλληλων στρατευματι μαλλον η συνταττω αυτος <sup>d</sup> Λυδοι.

### *Imperative.*

Let them with justice be accounted cowards. εἰκοτως δειλος νομιζω.

### *Infinitive.*

To the not being thrown into disorder. εις το <sup>ac</sup> μη ταραττω.

To be checked in every way. πας τροπος <sup>ac</sup> κωλυω.

### *Participle.*

Not known by their actions and administration. ου το πραγμα και το πολιτευμα γινωσκω.

## IMPERFECT TENSE.

### *Indicative.*

Another army was collecting for him in the Chersonesus. ἀλλος στρατευμα συλλεγω\* αυτος ον Χερσονησος.

\* For the composition of ιν and συν with verbs, see Grammar, part ii, p. 31, large edition.

The soldiers were assembled ὁ στρατιωτης συναγειετο.  
together.

## FIRST FUTURE.

*Indicative.*

I shall be frequently obliged πολλαχις λεγω ἀναγκαζω περι  
to speak of myself. ἐμαυτου.

I shall appear maintaining οὗτος το ἥθος ἔχων φαινω.  
this practice.

If I shall be persuaded to go εἰ πειθω <sup>1 f pas</sup> ἔρχομαι <sup>2 a inf</sup> θεα-  
to see (her). ομαι.fut

*Infinitive.*

I think however that Archi- οἴμαι μεντοι Ἀρχῖνος η Διων ai-  
nus or Dion will be cho- γεω.  
sen.

*Participle.*

To shew the power of Philip η Φιλιππος δύναμις δεικω <sup>1 a</sup> δια-  
about to be dissolved. λων.

## SECOND FUTURE.

*Indicative.*

You shall be hurt. βλαπτω (βλασέω).

He shall be seen doing deeds Πηλευς \* τε γαρ ἀξιος, πατηρ τ'  
worthy both of Peleus and Αχιλλευς ἔργον δραων φαινω  
his father Achilles. (φανέω).

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\* Attic. gen.

*Optative.*

Many will appear. πολὺς φαίνω.

*Infinitive.*

Expecting to be beaten. πλησσω (πλαγέω) προσδοκεω.

## FIRST AORIST.

*Indicative.*He was immediately lulled παραχρημα κοιμαω ὑπό το με-  
to sleep by the melody. λος. <sup>g</sup>

Against whom we were sent. ἐφ' ὁς ac πεμπω.

They have lost their lives. ὁ βιος ac s ἀφαιρεω.

Afterwards I was brought up ἐπειτ' τρεφω\* ἐλπις <sup>g</sup> καλος ὑ-  
to the fairest hopes. πο. <sup>†</sup>*Subjunctive.*But if on the other hand you ην δ' αὐ κρατεω  
be vanquished.

That he may be saved. οπως διασωζω.

When the laws are observed οταν διατηρεω ὁ νομος η πολις.  
in the state.*Optative.*

Nor a house well managed. οὐτ' οίκος καλως οίκεω.

How he might best proceed. οπως ἀν καλλιστα πορευοματ.

As any one of you would ὡσπερ ἀν συ ἐκαστος αἰσχυνω η  
be ashamed to quit his ταξις λειπω. <sup>2 a</sup>  
post.

\* I fut. Θειφθησομαι.

† Eurip. Hecub.

*Imperative.*

Be saved. σωζω.  
 Be gone from me. ἀπαλλασσω <sup>pl</sup> ἀπ' ἔγως  
 Reverence tutelary Jove. καταιδεομαι πατρῷος Ζευς.

*Infinitive.*

That these things be done. το πρασσω οὐτος.<sup>ac</sup>  
 So as that these *things* be abolished and not be forced. ὥστε δη οὐτος λυω και μη ἀναγ-

*Participle.*

Having learned and been accustomed not to dread the barbarians. μαθεω<sup>2 a</sup> και ἐθιζω μη φοβεω<sup>m</sup> ο βαρβαρος.<sup>ac</sup>  
 How great is the little reasonably given. ὡς μεγα ο μικρος ἐστιν ἐν και-  
 sonably given. <sup>ρος<sup>d</sup></sup> δοω.  
 He would find nothing omitted. εύροι ορ οὐδεις ἐλλειπω.

## SECOND AORIST.

*Indicative.*

I was defrauded. παραχοπτω.  
 By whom I was sent. ος ε ἀποστελλω ιπο.  
 The thunder burst through the lightning. βροντη ορ ἔρσσω (ἔργαγον<sup>2 a a</sup>) δι' ἀστραπη.  
 The point of the spear stuck in the earth. δορις ἀκωκη ἐν γαιη πησσω.

*Subjunctive.*

Not though you should burst. οὐδε ἀν συ διαδέχησσω.  
 But still if he should any how go wrong. ετι ορ εαν ἄρα πη σφάλλω.

*Optative.*

If he should appear accuser. εἰ κατηγορος ἀναφανω.

*Imperative.*

Appear the bravest. φανω ἀγαθος.

*Infinitive.*

That the dead body never be νεκυς μηποτε θαπτω (<sup>εταφον</sup><sup>a</sup>) buried.

By being not corrupted. το<sup>d</sup> γε μη διαφθειρω.

To appear as splendid as ὡς λαμπροτατα φανω. possible.

*Participle.*

But omitting these long ad- ὁ μακρος δος ἀπαλλασσω νοθε- monitions. σημασι<sup>b</sup>

These having appeared. οὗτος φανω<sup>c</sup>

## PERFECT TENSE.

*Indicative.*

And I am also persuaded. πειθω δε και ἐγω.

The great heaven is com- επιτρεπω μεγας ουρανος. mitted.

I have executed a greater το εργον μεγας επεργαζομαι. work.

Though we have not been ει και μη καθ' Ελληνες χθων<sup>ac</sup> educated in the country τρεφω. of the Greeks.

Mortals do not possess riches οὗτοι το χειμα ιδια κταιομαι really their own. βροτος.

*Subjunctive.*

If any one be possesed of εαν τις ἀνευ ος ἀγαθος<sup>b</sup> κταιο- it without the best. μαι.

We may have arranged what *iç pl βουλομαι διοικέω pa* (*εἰμι*).  
we wish.

*Optative.*

I was afraid lest poison *δεικω pl \** μη ἐν ὁ κρατηρι φαρ-  
should have been mingled μακον *pl* μιγω.  
in the cup.

That he should then most τοτε μαλιστα ὁ θεος *g* μναο-  
of all remember the gods. μαι.†

You shall both be called σοφος τ' ἀν αὐτος κάγαλος κα-  
wise and good. λεω ἀμα.‡

*Imperative.*

Beware of doing those things. φυλασσω γε οὗτος ποιεω. *inf*

Let these things be told. οὗτος ἔρεω. *s*

Let it seem good to the δοκω (δοκέω) ὁ δημος οι Ἀθη-  
Athenian people. γοιοι. *s*

*Infinitive.*

He is allowed to possess it. εξεστι κταιμαι.

*Participle.*

Being ordered by the poet. ὑπο ὁ ποιητης *g* κελευω.

With the good order of the η ὁ παιδευω εύκοσμια.  
students.

And he was sitting crowned καθημαι δε στεφανω ἐπι τις  
upon a kind of cushion προσκεφάλαιον τε και δίφρος.

\* See Gramm. 117, under διδω.

† Attic form.

‡ The optative in this sentence is formed κεκλημην, ηο, ητο. There seem to be two forms of the optative in certain words as used by the Attic writers: thus, μεμνημαι, has both μεμνάμεν, ηο, ητο, and μεμνήμην, ηο, ητο. Φοεων μεμνητο μου. Aristoph. Plut. 991.

## 30 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

and seat, for he happened to have been sacrificing in the hall.

Θέω<sup>ρ</sup> γάρ τυγχάνω ἐν ἡ αὐλῇ.

## PLUPERFECT.

### *Indicative.*

There was prepared for it a boat and victims.

παρασκευαζω δ' αὐτος και σκα-  
φος και ιερειον.

The unfortunate Phocians were also deceived and their towns razed.

εξαπατω δε ο ταλαιπωρος Φω-  
κενε και ἀναιρεω η πολις αὐ-  
τος.<sup>ε</sup>

And the one was buried.

και το μεν θαπτω.

And I myself was disturbed.

και αὐτος ἐγώγε ταρασσω.

## Contracted Verbs in *ω*.

### *ACTIVE VOICE.*

### PRESENT TENSE.

### *Indicative.*

The armed son rushes.

ἐνοπλος ὁρμω παις.

You perceive the preparation.

η μεν παρασκευη ὁρω.

Is my son dead or alive?

Θησκωρ η ζω\* παις ἐμος;

\* See Grammar, p. 51.

*Subjunctive.*

When any one asks him. οὐταν τις αὐτος ἐπερωταω.  
What pray should we do? τις δητα δρω;

*Optative.*

Should I hunt after friends? φιλος ἀν ἐγω θηρω;\*  
They would not permit you. οὐκ ἀν ἔσω.  
If we should see you. εἰ μεν συ ὄρω.

*Imperative.*

Speak out. καταυδαω.  
Pray consider, said he, bet- δρω δη, ἐφη, βελτιων.  
ter.

*Infinitive.*

Having instructed the fore- ὁδε ἐμπροσθεν σιγων διδασκω.<sup>1 a</sup>  
most to be silent.  
Before that (*you*) are hungry. πριν μεν πεινω.†

*Participle.*

Not suffering to proceed in οὐκ ἔσω <sup>f</sup> ἐς τελος διαπομ-  
the procession to the end. πευω.<sup>1 a</sup>  
Loving their safety for the ἀγαπων <sup>m</sup> ή ἐν ο παρων <sup>d</sup> σωτη-  
time. για.

## IMPERFECT TENSE.

*Indicative.*

He loved them as being use- ὁδε ὡς ὥφελμος ἀγαπω.  
ful.  
They regarded each other ηδεως ἀλληλων <sup>f</sup> δρω.

\* Or in the Attic. See Grammar, p. 51.

† See Grammar, p. 51.

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*MIDDLE AND PASSIVE VOICE.**PRESENT TENSE.**Indicative.*

They blame him alone. *αιτιαω αὐτὸς μονος.*

Who is striving to seize me. *ος ἐγὼ θηράω λαμβάνω.*<sup>2a</sup>

*Subjunctive.*

If you should obtain good *ἴαν παρὰ παρες εὐνοια κταομαι.*  
will from all.

But perceiving their evil *ἀλλα τὰ οἰατου κακὸν θέαομαι*  
deeds may be grieved. *ἀνάομαι.*

*Optative.*

Nor would you be at a loss *μηδε—ἀπορέω ορτ θειος σημειον*<sup>d</sup>  
what to make of divine *ότι χραομαι.*  
signs, *i. e.* of signs from  
heaven.

How should men be sooner *πως δ' αν μαλλον ἐν μαχῃ*<sup>d</sup> *ητ-*  
overcome in battles? *ταομαι ἀνθεωπος;*

*Imperative.*

Endeavour to be good. *πειραω ἀγαθος γιγνομαι.*

Use what have been said, or *χραομαι ο εἰρηματα*<sup>pa</sup> *η ζητεω*  
seek better. *βελτιων.*

*Infinitive.*

So as to employ them. ὅπτε χραοματι\* αὐτος. <sup>δ</sup>

And if you would wish to be εἰτε ὑπὸ φιλος β ἐθελω ορ αγα-  
beloved by your friends. παοματι

*Participle.*

In quest of your person σος δεμας θηρω.  
(hunting after).

They contriving a laugh. ὁδι μηχανω γελως.

## IMPERFECT TENSE.

*Indicative Mood.*

He endeavoured to remedy πειρω γνωμη ἀκεοματε  
by his advice.

He imprecated many curses. πολλα καταραοματι.

They were seen by all. ορων ὑπὸ πας. <sup>ε</sup>

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\* See Grammar, page 51.

## Contracted Verbs in εω.

## ACTIVE VOICE.

## PRESENT TENSE.

## Indicative.

The most worthy Diogenes οδε ἀγαθος <sup>sup</sup> Διογενης παροι-  
 lives beside Sardanapalus κεω μεν Σαρδαναπαλος <sup>d</sup> ο Ασ-  
 the Assyrian, and Midas συριος, και Μιδας ο Φρυγος, και  
 the Phrygian, and certain άλλος τις ο ε πολυτελης.  
 others of the grandees.

They call them ungrateful. άχαριστος καλεω.  
 For methinks I am unable. δοκεω γαρ έγω άδύνατος ειμι.

## Subjunctive.

If you consider. ην κατανοεω. <sup>pl</sup>  
 Who may be conscious to ος άν ξυνειδεω ειαυτου <sup>d</sup> εν άσ-  
 themselves of having been κεω. <sup>no pa pa</sup>  
 well disciplined.

## Optative.

What would appear to him. τις δοκεω αυτος.  
 Whom he might invite to ος καλεω\* έπι το δειπνου.  
 supper.

## Imperative.

Don't be ignorant of your- μη άγνοεω σεαυτου.  
 self.  
 Hate flatterers. μισεω ο κολακευω. <sup>pa</sup>

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\* See Grammar, page 53.

### *Infinitive.*

So as also to be rich. *ώστε καὶ πλούτεω.*

### *Participle.*

All are relations of the successful. ὁ εὐτυχεώς πατέρας εἰσὶ συγγενῆς.

Accusing others. οἱ ἀλλοι δὲ γυμναλεω. pl.

But you have been found ἀλλ' ἐφευρεντας ἡσσον φρο-  
less wise. νευρεντας

## IMPERFECT TENSE.

### *Indicative.*

He frequently invited. καλεω ὡς τα πολλα.

They praised her. *αἰνεῖν αὐτός.*

Plato, I suppose, was sick. Πλατων δ', οἴμαι, ἀσθενεώ.

## MIDDLE AND PASSIVE VOICE.

## PRESENT TENSE.

### *Indicative.*

No one buys. οὐδεὶς ἀγοράσει.

They are anxious. ἐπιμελεόμαται.

As fractures and sprains are then put in motion. *ωστερ το ἔγγυμα και το στασιμον* *TOTE ΣΙΝΕΙΝ.*<sup>3</sup>

## 36 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

For when any one does this. οταν γαρ τις οὗτος ποιεω: Until the one before take the πριν ἀν ὁ προσθεν ἡγεομαι. lead.

### *Optative.*

They were marching with \*συστρατευομαι ὑποι ἡγεομαι. him wherever he might lead *them*.

She should be deprived of οιος ἀνηρ<sup>g</sup> στερεω. such a husband.

### *Imperative.*

Do not only praise the good, μη μονον ἐπαινεω ὁ ἀγαθος, ἀλλα but also imitate them. και μιμεομαι.

Both respect each other. ἀλληλων τ' αἰδεομαι. pl

### *Infinitive.*

Good to be exercised by the ἀγαθος<sup>n</sup> ἀσκεω ὑπο ὁ στρατιω- soldiers. της. g

That he himself being irre- ἀν ἐπιληπτος αὗτος ac ὡν ἐπιμε- proachable take charge. λεομαι.

### *Participle.*

Thinking to do away such ηγεομαι pl λυω<sup>1</sup> f ὁ τοιουτος προ- pretexts. φασις. f

## IMPERFECT TENSE.

### *Indicative.*

For I would never have οὐτε γαρ ἀν ποτε ἡγεομαι. thought.

When you chose him ge- ηνικα αιρεω pl στρατηγος. neral.

\* See Grammar, p. II. p. 31, large Ed.

Contracted Verbs in *ω*.*ACTIVE VOICE.*

## PRESENT TENSE.

*Indicative.*

No one dedicates a crown. στεφανος οὐδεις καθιερωω.

He gives much. πολλα διδωω.

The king requests you to sail. ο βασιλευς ἀξιοω συ ἀποπλεω.

*Subjunctive.*

If the council crown any one. εάν μεν τις στεφανω η βουλη.

*Optative.*

Calling to him his friends, he engaged in earnest conversation *with them*, that he might shew whom he honoured. προσκαλεω οι φιλοι, σπουδαιολαγεομαι <sup>im</sup> ὡς δηλωω\* ος τιμω.<sup>pr</sup>

The sword would bring the weak upon an equality with the strong in battle. ο σιδηρος ἀν ισω ο ἀσθενης ο ισχυρος <sup>d</sup> εν ο πολεμος <sup>d</sup>

\* In the Attic form. See Grammar, p. 55.

## 38 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Imperative.*

Let him restore. ἀποδίδω.

### *Infinitive.*

Perfectly to understand these ἀκρίβων οὐτος.  
*things.*

To punish those not performing these *things*. ζημιοις ὁ μη οὐτος ποιεω.

### *Participle.*

Turning my face round. κυκλω προσωπον.

## IMPERFECT TENSE.

### *Indicative.*

He afforded them a beginning ἀρχη αὐτος ἐνδιδω πολεμος.  
of the war.

And manned the ships. και ἡ ναυς πληρω.

As you wished. ὡσπερ συ ἀξιοι.

## MIDDLE AND PASSIVE VOICE.

### PRESENT TENSE.

### *Indicative.*

So that he again bribes this ὡστε παλιν μισθων ὁ καταπτυστος.  
contemptible wretch. οὐτος.

Whose glory you envy, imitate their actions. ὁς ἡ δοξα ζηλων, μιμεομαι ἡ πραξις.

### *Subjunctive.*

If they should be opposed. εἰαν αὐτος ἐναντιοι.

*Optative.*

But you, however, would in- ἀλλα συ μεντοι, μεγαλα γ' ἀ-  
cur a heavy loss. ζημιοω.

*Imperative.*

Think yourselves deserving ἀξιοω μεγας τιμης  
of the highest honours.

*Infinitive.*

He thinks him worthy to be αὐτος ἀξιοω στεφανω.  
crowned.

If indeed they seemed in any εἰ δε τι ἀρα η ὁ σωμας ισχυς  
respect to be inferior in μειοω δοκεω.<sup>im</sup>  
strength of body.

*Participle.*

These things being dedicated οὐτος ιεροω θεος.  
to the gods.

## IMPERFECT TENSE.

*Indicative.*

And at the same time took και ἀμα δεξιοω αὐτος.<sup>se</sup>  
hold of his right hand.

They soon manned the ships. ταχεως η ναυς πληρωω.

## EXERCISES

ON

### VERBS OF THE SECOND CONJUGATION.

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#### ACTIVE VOICE.

#### PRESENT TENSE.

##### *Indicative.*

He enacts a law, and a very τιθημι νόμος, καὶ μαλα καλως  
excellent one. έχω. pa

They two say. οδε φημι.

They say that all stop. πας φημι ιπαμενω.<sup>inf</sup>

They know this also. και ούτος ισημι.

##### *Subjunctive.*

But when the law sends forth οταν δε ἐτερος μεν φωνη ἀφημι ὁ  
one sound. νόμος.

##### *Optative.*

If he knew any thing good. εἰ τις εἰδημι ἀγαθος.

That no one should first ινα μητις φθημι ἐπευχομαι πρατα  
boast.

One would say. φημι ἀν τις.

### *Imperative.*

Hear me, my friends.	πληνμι, φιλος.
Prepare a feast for the senators.	δαινυμι <sup>πλ</sup> δαις γερων.
Report my answer.	ἀγγελια ἀποφημι. <sup>πλ</sup>
Don't be severe with us.	μη χάλεπος ἔγω εἰμι.*

### *Infinitive.*

To go to a feast.	ἵσ δαισας ἵημι.
Do you indeed give to me, said he ?	ἢ και διδωμι; φημι, ἵγω;
He said that he was ready to shew the dead body of the child.	ἀποδεικνυμι φημι ἐτοίμος <sup>πο</sup> εἴη το παιδίου ὁ νεκύς.

### *Participle.*

Mixing with it certain barbarous names.	παραμιγνυμι ἀμα βαρβαρικος τις ὄνομα.
Giving completion to the oracle.	τελεσφορος † διδωμι <sup>τις</sup> χρησμος. ac
Uttering a sound.	φωνη ἀφηκμι.

## IMPERFECT TENSE.

### *Indicative.*

Which he was eagerly bent to ruin. ος <sup>ε</sup> προθυμως ἀπολλυμ.  
They dismissed their slaves free. οιντου οἰκετης ἀφιημι ἀπελευθερος.

\* *īσθi* is the 2d sing. imperative of *īsūi*, *sum*.

† *τελεσφορος* agrees with *χερσομος*.

## SECOND AORIST.

*Indicative.*

He then put on a certain αὐτὸς μὲν οὖν μαγικὸς τις δύμι  
magic robe. στολὴ.

At length one of the popular τελος ἀνιστημι <sup>ρα</sup> <sup>2</sup> α τις ὁ δῆμα-  
orators rising up, read a γωγὸς ἀναγνωμι ψηφισμα τοι-  
decree to the following ef- ουτος.

If then they are true ye know ἀν μὲν οὖν εἰμὶ<sup>sub</sup> ἀληθῆς, τὸ  
your duty. δέον <sup>pl</sup> γιγνώσκω.

*Subjunctive.*

If you should desert me. ήν ἐγώ συ ἀφῆμι.

When they do not requite. ὅταν μη ἀποδιδωμι.

Should any thing not go ac- ἀν τι μη κατα γνωμή <sup>ac</sup> ἐκβῆμι.  
cording to *their* mind.

*Optative.*

Just as if you should say. ὡσπερ ἀν εἰ φημι.

Should become master of κυριος <sup>no</sup> ή Θρακη καθιστημι.  
Thrace.

May you never proceed. μητε συ <sup>pl</sup> ποτε προβημι.

*Imperative.*

Allow me to command him διδῷμι ἐγώ τρεις ἡμέρα ἀρχω <sup>1</sup> α  
three days. αὐτος.<sup>g</sup>

Dismiss ambitious views. μεθίημι <sup>2</sup> δι το <sup>3</sup> λαν.

Let him submit to me. ἐγώ ὑφιστημι.

Reckon me culpable and dis- ἐγώ μὲν φαῦλος ἡγέομαι, οὗτος δὲ  
miss him. ἀφίημι.<sup>pl</sup>

*Infinitive.*

Being able to requite a favour. δυναμαι χαρίς ἀποδιδωμι.

To give an account of his conduct. λογος διδωμι ὁ <sup>pl</sup> πρασσω<sup>pl</sup> pa pass

To make an offering. ἀναθημα ἀνατιθημι.

To impute illiberality. ἀναλευθερια καταγνωμι.

*Participle.*

Having placed upon them a tiara and given them guards. τιάρα τε ἐπιτιθημι και δοξυφορος παραδιδωμι.

Not only transgressing the laws. οὐδὲ νομος μονον ἀπεργημι.

Now getting out of the direct and right path. νυν δε ἐξιστημι ὁ δρός και δίκαιος οδος.<sup>fg</sup>

**MIDDLE AND PASSIVE VOICE.****PRESENT TENSE.***Indicative.*

You court ambition the most infamous of goddesses. η κακος δαιμων ἐφημι φιλοτιμια.<sup>g</sup>

The enactor points out to his hearers. ο γραφω pa ἐπιδεικνυμι ὁ ἀκουω<sup>pa</sup>

He goes if he should be able to lend any assistance. ιημι ει τι δυναμαι <sup>op</sup> βοηθεω.<sup>la</sup>

*Subjunctive.*

That you may know to foresee your advantage. ινα προορω <sup>pl</sup> επισταμαι το συμφερον.<sup>pl</sup>

## 44 EXERCISES ON VERBS OF THE SECOND CONJUGATION.

### *Optative.*

You may soon perhaps be ταχυ γ' ἀν δυναμαι μανθανειν περι  
able to learn about rythm. ἐρθμος.<sup>g</sup>

### *Imperative.*

Boy, don't buy a torch, since μη πριαμαι, παις, δας, ἐπειδη  
the light of the moon is φως<sup>n</sup> Σεληναιη καλος.  
fine.

### *Infinitive.*

To be filled with all *things*. πας<sup>b</sup> ἐμπιπλημι.  
He ordered them to gird ζωνυμι ἀνωγω.  
themselves.

### *Participle.*

Always neglecting the pre- το μεν παγον αἰει προημι.<sup>pl</sup>  
sent.

Being desirous to do what εφημι<sup>d</sup> pl πραττω ἢ παλαι ἐπι-  
they were long anxious θυμεω.<sup>im</sup>  
about.

## IMPERFECT TENSE.

### *Indicative.*

The ground was opened. το ἐδαφος ἀναρηγγυμι.

He did not refuse labours, οὐ πονος<sup>e</sup> ὑφιημι, οὐ κινδυνος<sup>f</sup> ἀ-  
nor shun dangers. φιστημι.

Each spread his repast. τιθημι pl δορπος ἐκαστος.\*

Such as might be already in- οσος μεν ἀν ἀναπιμπλημι ἥδη κα-  
fected (filled) with vice. κια.<sup>g</sup>

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\* Homer.

## SECOND AORIST.

*Indicative.*

The name Polynices your ὄνομα Πολυνικῆς <sup>ac</sup> πατηρ τιθῆται  
father gave you. συ.

They willingly gave up the ἐκαν τυραννίς <sup>ε</sup> ἀφιημι.

sovereign power.

The horse which he sold. ἵππος <sup>ac</sup> ὁς ἀποδιδῷμι.

Thus he spoke. ὡς φημι.

*Subjunctive.*

Being afraid lest we attack φοβεομαι μη ἐπιτιθῆμι αὐτος.<sup>d</sup>  
them.

Whatever the people may a- ἀσσα ὁ δημος συντιθῆμι.  
gree to.

*Optative.*

Unless he should have sold εἰ μη πολυς <sup>ε</sup> ἀποδιδῷμι.  
it for more.

We would yield to no man. οὐδεις <sup>d</sup> ἀνθρωπος <sup>ε</sup> πλ ὑφῆμι.

You would not even thus οὐδὲ ἀν οὐτω μεταγγνωμι.  
change your resolution.

*Imperative.*

Let me first go now. μεθημι πλ νν μοῦ πρῶτον.

*Infinitive.*

To alienate his property. διατιθῆμι ὁ πλ η εαυτου.

*Participle.*

All the citizens having com- ἀπας ὁ πολιτης παραπατατιθημι  
mitted the state to you. ἡ πολις συ. πλ

And having put off the mask. και το προσωπειον ἀποτιθημι.

# SYNTAX

OF THE  
GREEK LANGUAGE.

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## I. CONCORD AND GOVERNMENT OF SUBSTANTIVES.

### I. CONCORD OF SUBSTANTIVES.

**RULE.** Two or more Substantives relating to the same object agree in case: as, Πανσέληνος,—  
νυκτος ὁφθαλμὸς. *Æschyl.* *The full moon,—the eye of night.*

O prince and king, and our  
Jupiter. ὁ δεσποτης, και βασιλευς, και  
ἡμετερος Ζευς. *Lucian.*

And all the other men pro-  
claiming him their bene-  
factor, a man of worth. και  
καλεω, ο εὐεργετης, ο ἀνηβ, ο  
ἀγαθος. *Xen. Cyr.*

Cyrus having freed the Per-  
sians, his countrymen, by  
his own abilities. Κυρος, ἐλευθερω<sup>1 a</sup> ο περσαι ο  
αὐτου πολιτης, ο αὐτου φρε-  
νημα.<sup>s</sup> *Plato Menex.*

## II. GOVERNMENT OF SUBSTANTIVES.

**RULE I.** One Substantive governs another, denoting a different thing, in the Genitive Case : as, *κακων ἀγγελος*, *the messenger of evil*.

It is not the language of an εἰμι δε οὐχ ὁ λογος ὁ ἔγητωρ. De-  
orator. μερι στεφ.

The language of truth is ἀπλοος ὁ μυθος η ἀληθεια ἐφυν.  
simple. Eurip. Phœniss.

Of how many evils is ignor- οσος κακος αιτια η ἀγνοια ὁ ἀν-  
ance the cause to men. θωτος. Plato Alcib. 2.

**RULE II.** The Genitive Case is often governed by another Substantive understood : as, *τι της φαλαγγος*, supple μερος. *A part of the line.* Xen. Anab.

For the possessions of friends κοινος γαρ ο ο φιλος. Eurip.  
are common. Orest.

We ought to bear the de- δει φερω ο ο θεος. Eurip.  
crees of the gods. Phœniss.

Go you and bring the son of Χωρεω συ και κομιζω ο Μενο-  
Menœceus. κευς. Id.

**RULE III.** The Genitive Case is often put elliptically : *ἐνεκα*, *ἐκάτι*, or *ούνεκα*, *on account of*,

being understood: as, *δειλαιε τοῦ νοῦ*; supple *οὐνεζα*, *wretched upon account of your temper*. Soph.

And great grief for my fa- *καὶ πατηρὶ πενθος μεγας*. *Æs-*  
*ther.* *chyl.*

**O** wretched I *upon account* *ὦ μελεος ἦγα κακος*. *Eurip.*  
*of my misfortunes.* *Orest.*

He blames us neither *upon* *οὐτ' ἀρ' οὐ' εὐχαλη ἐπιμεμφο-*  
*account of* a vow nor a sa- *μας οὐθ' ἐκατομβη.* *Hom.*  
*crifice.*

**RULE IV.** The Poets frequently, and the Prose writers sometimes, use the Dative instead of the Genitive: as, *πατει τιμωρον φονου*. *The avenger of your father's murder*. Soph. Elect.

*Of the son of Labdacus.* *· Λαζδακειος παις*. Soph. CEdip. Tyr.

And you will confirm the *καὶ βεβαιω ὁ δικαιοτης η δοξα*.  
*opinion of the judges.* Plato Crit.

What is *my* aged father do- *τις γαρ πατηρ ἦγα πεισεις ἐ-*  
*ing at home?* *δομος η δραω*; Eurip. (Iamb.  
Trim.)

**RULE V.** A Noun denoting time, and answering to the question *when*, is commonly put in the Genitive or Dative, *how long* in the Accusative: thus, *οι νυκτος καὶ ἡμερας ἐφυλαττον*, *who kept guard night and day*.

And a trireme was taken the *καὶ τριηρης η αὔτος ἡμερα ἀλ-*  
*same day.* *ισκω. pr Thueyd.*

The anger of lovers lasts but a short time. δρυη φιλεω ὀλιγος ἴσχυω χρονος. Menand. (Iamb. Trim.)

Having held the sovereign power for three or four days. κατεχω<sup>2</sup> δε τρεις η τετταρες ημερα η τυραννις. Plato Alcib. 2.

### III. CONCORD OF ADJECTIVES.

**RULE I.** The Article, an Adjective, or Participle, agrees with its Substantive in Gender, Number, and Case.

Knowing the *two* men to be worthy of confidence. γιγνωσκω ὁ ἀνηρ ἀξιοπιστος ὡν. pa Xen. H. Gr.

If ye now truly have this knowledge, be propitious. ει δε νυν ἀληθως οὐτως ὁ ἐπιστημη ἐχω<sup>du</sup> ιλεως ειμι. op Plat. Euthyd.

That the life of private men is secure and undisturbed and without danger. ο μεν ὁ ιδιωτης βιος ας ἀσφαλης και ἀπραγμων και ἀκινδυνος ὡν. Dem. Philip.

The boat was already crowded and full of lamentation. ηδη πληρης το πορθμειον και οι μωυης ἀναπλεως. (Att.) Lucian.

**RULE II.** An Adjective as a predicate, is often put in the Neuter Gender, *χρημα* commonly, *κτημα*, *πραγμα*, and *ἔργον* sometimes, being understood ; as, οὐκ ἀγαθον (*χρημα*) πολυκοιρανη.

Hom. *The government of the many is not good.*

How troublesome friends are. ὡς χαλεπος είμι ο φίλος. Aristoph.

Wisdom alone of possessions is immortal. σοφία μονος ο κτημα ἀθανατος. Isocr.

Wealth is cowardly, and a pitiful thing fond of life. δειλος δ' ο πλούτος, και φιλοψυχος κακος. Eur. Phœniss.

A woman is exceedingly well fitted to procure wealth. χειμα pl ποριζω εύπορος η γυνη. Aristoph. Eccl.

**RULE III.** An Adjective or Participle is often put in a different Gender from the Substantive with which it is connected.

O children, overshadowed with suppliant boughs ! Ω τεκνον, ικτηριος κλαδος ἐκστεφω. ρω. p. pass Soph. CEd. Tyr.

Alas ! O good and faithful soul, thou art then gone leaving us. φευ, οι άγαθος και πιστος ψυχη, οιχομαι δη άπολειπω ρα 2 a εγω. Xen. Cyr.

#### IV. GOVERNMENT OF ADJECTIVES.

**RULE I.** Adjectives signifying *desire, memory, knowledge, fitness, fulness, plenty, superiority, defence, acquitting*, or their opposites ; also *worth, difference, &c.* govern the Genitive Case : as, ὅν προθυμος ήσθ' αει. *Of which you were always desirous.* Soph. Elect.

Skilled in warlike affairs.	ἐπιστημων <sup>ac *</sup> ὁ στρατιωτικος.
	Xen. Cyr.
Already fit for marriage.	γαμος ἡδη ὥραιος. <sup>f</sup> Xen.
The whole world is full of traitors.	πας ἡ οἰκεω πα πρ πας μιστος γινο- μαι π mi προδοτης. Demosth. περι στεφ.
Who is superior to the plea- sures of the body.	ος ἐγκρατης μεν ειμι ὁ δια ὁ σω- μα ε ἡδονη. Xen. Mem.
Destitute of all things.	πας ἐξημος. <sup>ac pl</sup> Soph. ΟEd. Tyr.

**RULE II.** Verbals compounded with the privative  $\alpha$ ,  $\dagger$  and those ending in  $\iota\kappa\sigma$ , govern the Genitive :‡ as,  $οίτινες$  δε  $\alpha'πειροι$   $\eta\muων$   $\dot{\o}ντες$ . *Such as are acquainted with us.* Xen.

Uninstructed in virtue.	ἀπαιδευτος ἀρετη. Xen.
That he might be as far as possible from the view of this city.	ως πλειστος ειμι οδε ἀποπτος ἀσ- τυ. Soph. ΟEdip. Tyr.
But if ever a war should break out, you might not be unpractised in these.	ειδε ποτε πολεμος γινομαι <sup>2</sup> α opt μηδε ούτος ἀγυμναστος ειμι. <sup>op</sup> Xen. Cyr.

\* The preposition  $\pi\epsilon\rho$  is sometimes used after adjectives of this description. Thus Plato Hipp. Min.  $\pi\epsilon\rho$  τῶν τεχνῶν  $\iota\kappa\iota\sigma\tau\mu\omega\eta$ . And occasionally they govern the case of their verbs. Thus Xenoph. Cyr. III.  $\iota\kappa\iota\sigma\tau\mu\omega\eta$ ς  $\eta\sigma\alpha\eta$  τα προσηκοντα τῇ  $\iota\kappa\iota\sigma\tau\omega\eta$   $\iota\kappa\iota\sigma\tau\omega\eta$ ς  $\delta\pi\lambda\iota\sigma\eta$ . See Eurip. Med. 691. Aristoph. Nub. 867.

† See an account of the privative  $\alpha$ , under the preposition  $\alpha\pi\delta$ .

‡  $\alpha'ρατος$  and some others used in a passive sense require the dative; as,  $\tau\alpha\delta$  δε  $ο\iota\kappa\iota\sigma\eta\mu\omega\eta$   $\alpha'ρατος$   $\eta\mu\iota\eta$   $\iota\sigma\tau\iota\eta$ . Xen. Mem.

RULE III. Partitives and words used partitively, Comparatives, Superlatives, Indefinites, Interrogatives, and some Numerals, take after them the Genitive Plural: as, *καλλιστα παιδων*, *most beautiful of girls*. Theocr.

The younger of the men.

ὁ νεος ἀνθεπτος. Isocr.

For who of the Greeks, and  
who of the barbarians does  
not know?

τις γαρ οὐκ εἰδεων μη 'Ελληνες,  
τις δε βαρβαρος; Dem. περὶ  
στεφ.

And some of them also fell.

οδε και οὗτος ἀποθησκω. <sup>2a</sup> Xen.  
Anab.

And how they might become  
the best of all.

και ὡς πᾶς ἀν εἰμι ορ ἀγαθος.  
Xen. Mem.

O mother, of the Persians  
indeed my father is much  
the most handsome.

Ω μητηρ, Περσαι μεν πολυ κα-  
λος ὁ ἔμος πατηρ. Xen. Cyr.

RULE IV. The Comparative Degree, when a comparison is stated, requires the Genitive after it: as, *τοῦ και ἀπο γλωσσης μελιτος γλυκιων ρεεν αὐ- δη*. Hom. *From whose tongue the speech flowed sweeter than honey*.

I have found nothing su-  
perior to necessity.

χρεισσων οὐδεις ἀναγκη εὔρισ-  
κω. <sup>2a</sup> Eurip. Alcest.

Do you think you could an-  
swer better than Gorgias?

οιομαι συ καλος ἀν Γοργιας ἀπο-  
χρινομαι; <sup>1a</sup> Plato.

For there is no greater evil  
than anarchy.

ἀναρχια γάρ μεγας οὐκ είμι κα-  
κος. Soph. (Iamb. Trim.)

There is a time when silence  
will be better than speech,

είμι δ' οὐ σιγη λογος ἀγαθος γι-  
νομαι <sup>2a</sup> opt ἀν είμι δ' οὐ σι-

and there is when speech       $\gamma\eta\lambda\omega\gamma\sigma$ . Eurip. Orest.  
is better than silence.

**RULE V.** An Adjective or Pronoun in the Neuter Gender without a Substantive \* governs the *Genitive* : as,  $\varepsilon\iota\varsigma\tau\sigma\sigma\omega\tau\tau\omega\eta\delta\omega\eta\delta\theta\eta\omega\eta$ . Lys.  
*He arrived at such a pitch of wickedness.*

So much of hope I entertain.       $\tau\sigma\sigma\omega\tau\tau\omega\eta\delta\omega\eta\delta\theta\eta\omega\eta$   $\gamma'\dot{\varepsilon}\sigma\tau\iota\dot{\varepsilon}\gamma\omega\eta\dot{\varepsilon}\lambda\pi\iota\varsigma$ .  
Soph. OEd. Tyr.

But he has arrived at such a pitch of folly.       $\ddot{\delta}\delta'\varepsilon\iota\varsigma\tau\sigma\sigma\omega\eta\delta\omega\eta\delta\theta\eta\omega\eta$   $\alpha\varsigma\mu\omega\vartheta\iota\dot{\alpha}\dot{\varphi}\iota\kappa\kappa\eta\omega\eta$ .  
Eurip. Med.

My marriage cannot be blamed to this day.       $\dot{\omega}\mu\dot{\varepsilon}\mu\pi\tau\tau\omega\eta\delta\omega\eta\delta\theta\eta\omega\eta$   $\dot{\delta}\delta'\dot{\gamma}\gamma\mu\omega\dot{\varepsilon}\iota\varsigma$ .  
Eurip. Phœniss.

For I will never proceed to such a misfortune.       $\dot{\varepsilon}\gamma\omega\gamma\alpha\dot{\varepsilon}\dot{\omega}\pi\omega\tau'$   $\varepsilon\iota\varsigma\ddot{\delta}\delta'\varepsilon\iota\mu\iota\dot{\alpha}$ .  
Id.

**RULE VI.** Adjectives signifying *advantage*, *likeness*, *conformity*, *trust*, *obedience*, *clearness*, *decency*, *facility*, *affection*, *nearness*, *equality*, or their opposites, with *Verbals*, and those compounded of  $\sigma\tau\tau$  and  $\dot{\omega}\mu\omega$ , govern the *Dative* ; as,  $\Phi\dot{\iota}\lambda\pi\pi\omega\mu\omega\eta\dot{\eta}\nu\sigma\mu\omega\vartheta\omega\eta$ . Demosth. π. στεφ. *It was advantageous to Philip.*

\* The substantive  $\mu\dot{\iota}\omega\varsigma$  is commonly understood. It is expressed by Sophocles, OEdip. Tyr. v. 294.  $\Lambda\lambda\lambda'\dot{\iota}\iota\tau\mu\dot{\iota}\nu\dot{\delta}\dot{\eta}\dot{\delta}\dot{\iota}\mu\omega\dot{\alpha}\varsigma\gamma'\dot{\iota}\dot{\chi}\dot{\iota}\mu\dot{\iota}\omega\varsigma$ .

† The present of  $\varepsilon\iota\mu\iota$ , *eo*, and its compounds are generally used by the Attic writers in a future sense ; thus,  $\varepsilon\iota\mu\iota\kappa\alpha\sigma\omega\pi\omega\lambda\iota\omega$ . Eurip. Phœniss. I will go and save the state.  $\dot{\mu}\dot{\iota}\dot{\chi}\dot{\omega}\dot{\mu}\dot{\omega}\dot{\iota}\pi\dot{\omega}\omega\mu\iota\omega$ . I will recapitulate a little. Xen. Cyr. See Zeun. ad Viger. p. 207. Svo.

Visions are like fictions.      *ισος δε ψευδος δψις.* Theocr.  
 To you it will be honourable,  
 and to the state advanta-      *και συ καλος ειμι και η πολις*  
 geous.      *ἀγαθος.* Xen. Mem.

Every tyrant is inimical to      *τυραννος ἀπας ἐχθρος ἐλευθερια*  
 liberty and an enemy to      *και νομος ἐναντιος.* Demosth.

It is disgraceful to those      *ζων αισχρος αισχρως ο καλως*  
 nobly born to live vicious-      *πεφυκα.* Soph. Elect.

All things are spoken and all      *εστι ἐκεινος πας λεκτος, πας δε*  
 attempted by him.      *τολμητος.* Soph. Philoct.

Be a relation to them, be a      *γινομαι <sup>2 a</sup> οδε συγγενης, γινομαι*  
 friend.      *φιλος.* Eurip. Heracl.

**RULE VII.** Comparatives and Superlatives are commonly accompanied with the measure of difference in the *Dative* :\* as, *ἀνθρωπων μακρω ἀ-ριστος.* *By far the best of men.* Herodot.

By how much the greater      *ισος μεγας τοσουτος χαλεπος.*<sup>f</sup>  
 by so much the more per-      *Plato Crit.*  
 plexing.

Art is far weaker than neces-      *τεχνη δ ἀναγκη ἀσθενης μακρος.*  
 sity.      *Æsch. Prom.*

The other by far the first of      *οδε ἐτερος ο ηλιξ μακρος το παντι*  
 his contemporaries in every      *πρωτος.* Herodot. Clio.  
 thing.

\* The substantive *μηρος* or *διαστημα* is generally understood with the *Dative.*

**RULE VIII.** Adjectives frequently take after them an *Accusative* case, governed by the præ-position *κατα* understood : as, *εἰδος καλλιστος*, *ψυχην φιλανθρωποτατος*. Xen. Cyr. *In form the most beautiful, in disposition the most humane.*

There is no one of us so ob-  
stinate by nature.

οὐδείς ἐγώ εἰμι οὐτω δυσκολος ἡ  
φύσις. Æschin. contra Ctes.

Endeavour to be, *with respect* to your body, fond of labour, and *with respect* to your mind, desirous of wisdom.

πειραομαι το μεν σώμα είμι φι-  
λοπονος, ἡ δε ψυχη φιλοσο-  
φος. Isocr.

## V. CONCORD AND GOVERNMENT OF PRONOUNS.

**RULE I.** 1. The Relative and Relative Adjectives agree with their *Antecedents* in Gender and Number.

2. If there be no other Nominative between them and the Verb, they will form the subject of the Verb.

The great Jupiter is in *είμι μεγας ἐν οὐρανος Ζευς*, *οις* heaven, who inspects all *ἐφορω πας*. Soph. Elect. things.

Do those things which will not hurt you : and reflect before action. *πρασσω δε ούτος οις συ μη βλαπ-  
τω, λογίζομαι* <sup>1 a</sup> *δε προ ἐργαν.*  
Pythag.

**RULE II.** But when a Nominative comes between the Relative and the Verb, the Relative is governed by some other word either expressed or understood.

For why should I live whose father was king of all the Phrygians?

He gave them what *he* promised.

This man is an important friend to whom he may be a friend.

It is your business to employ such arguments by which you shall reconcile your sons.

τι γαρ ἔγω δει ζων ὃς <sup>df</sup> πατηρ  
μεν εἰμι ἀναξ Φρυγες ἀπας;

Eurip. Hec.

ἀποδιδωμι <sup>1 a</sup> αὐτος ὃς pl ὑπο-  
χνεομαι. <sup>2 a</sup> Xen. Anab.

δδε ἀνηρ πολυς μεν ἀξιος φιλος  
ὅς ἀν φιλος είμι. <sup>su</sup> Id.

σος ἔργον—λεγω τοιοσδε μυθος  
ὅς διαλλαγτω τεκνου. Eurip.  
Phoeniss.

**RULE III.** The Attic and Ionic writers often put the Relative by attraction in the same case with the Antecedent.

To abide by the decisions which the state might pronounce.

The first of men whom we know.

But examine each *of the things* separately which the deity hath said.

And all turn their attention, not to the just *arguments*

έμμενω ἡ δικη <sup>d</sup> ὃς ἀν ἡ πολις  
δικαιω. <sup>op</sup> Plat. Crit.

πρωτος <sup>ac</sup> ἀνθρωπος ὁ ἔγω ἕδμεν  
for ισαμεν). Herod.

ἄλλα καθ' εν ἐκαστος ἐπισκο-  
πεω pl ὃς επω ὁ Θεος. Xen.  
Apol.

και προσεχω ἀπας (νουν), οὐχ  
ὅς ἔπω ποτε ἔγω δικαιος, ἡ

which we have already advanced, or might advance, but to (*the things*) which we are doing.

νυν ἀν ἐπω, ορ ἀλλ' ὁς ποιεω.  
Dem. Phil. 4.

**RULE IV.** The Personal, Reciprocal, and Adjective Pronouns, are frequently used in the *Genitive*, sometimes in the *Dative*, instead of the Possessive: as, *πατερ ἡμων*, *the father of us*: for *πατερ ἡμετερε*, *our father*. Orat. Dom.

Such as his Margites.

οιον ἔκεινος ὁ Μαργειτης. Aristot.

Now your actions are manifest.

νυν δε συ <sup>pl</sup> το ἔργον φανερος γινομαι. <sup>p</sup> pass Lys.

You have ruined my art and livelihood.

ἀπολλυμι <sup>1 a</sup> ἔγω ἡ τεχνη και ὁ βιος. Aristoph. Pax.

It is enough if every one perform his own duty.

ικανος δε, ἔαν ἔκαστος ἐκπληρωω το ἔαυτου ἔργον. Epict. Ench.

From this period Astyages sent for his daughter and her son.

ἐκ δε ούτος ὁ χρονος <sup>ε</sup> μεταπεμπομαι <sup>1 a</sup> Αστυαγης ἡ ἔαυτου Θυγατηρ και ὁ παις αύτος. Xen. Cyr.

But Nicias also himself thought that their affairs were bad.

οδε Νικιας νομιζω μεν και αύτος πονηρος σφεις τὸ πραγμα ειμι. Thucyd.

**RULE V.** 1. Two or more Substantives Singular commonly have an Adjective, Relative or Participle in the *Plural* Number.

2. If they signify things without life, the Adjective, Relative or Participle must be in the *Neuter* Gender.

3. If they be of different Persons or Genders, the Adjective, Relative or Participle will agree with the most worthy.

And all the men and women λευκος δε πας ο ἀνηρ και η γυνη.  
were fair. Xen. Anab.

Don't you perceive that Αιδως δε και φοβος ουχ ορω  
shame and fear are innate  
in men? εμφυτος ανθρωπος ον; Xen.  
Mem.

When they saw each other, ος δ' ειδω<sup>2 a</sup> αλληλων, η γυνη  
his wife and Abradates, και ο Αβροδατης, ασπαζομαι<sup>1 a</sup>  
they embraced each other. αλληλων. Xen.

Such entertainment he af- τοιουτος μεν αυτος ευθυμια<sup>3 b</sup>  
forded them (Astyages and παρεχω επι το δειπνον.<sup>4 d</sup>  
Mandane) at supper. Xen. Cyr.

## VI. CONCORD OF VERBS.

**RULE I.** A Verb agrees with its Nominative in *Number* and *Person*: as, ιμεις δ' εις την εκ-  
κλησιαν επορευεσθε. Demosth. περι στεφ. *And ye  
went to the assembly.*

Next day, at day-break, the η δ' ιστεφαιος,<sup>d</sup> αμα η ιμερα,<sup>d</sup>  
Prytanes summoned the ο μεν πρυτανεις η βουλη κα-

council to the senate-house. λεω εἰς τὸ βουλευτηρίου. Demosth. π. στεφ.

The gods love the humble and hate the wicked. ὅδε σωφρῶν θεος φιλεω καὶ στυγεω ὁ κακος. Soph. Aj.

Thus they two weeping addressed their son intreating *him* much. ὡς ὥγε κλαίω προσαυδαῖ φίλος † υἱος, πολλὰ λισσομαι. Hom. Il.

**RULE II.** Plural Neuters are commonly construed with Verbs Singular: as, ἀπελιπεν τα χρηματα, Aristoph. *Money has failed.*

But it is not so. ἀλλ' οὐκ εἰμι οὗτοι. Dem. π. στεφ.

And the children were brought to him. καὶ φερω<sup>1</sup> α παῖς παρ' αὐτος τὸ παιδιον. Plato.

The armies were near each other. ἔγγυς ἀλληλων το στρατευμα γιγνομαι. Xen. Cyr.

Objects themselves do not distract men, but opinions about them. παραστω ὁ ἀνθρωπος οὐ το πραγμα, ἀλλα τὸ περι τὸ πραγμα<sup>2</sup> δογμα. Epict. Ench,

**OBSERV.** Two nouns in the singular, connected by a conjunction, when they express different shades of the same idea, require the verb to be in the singular number: as, μαχη, πολεμος τε δεδη. Hom. Il. The battle and the fight raged (was kindled).

If I had the tongue and the melody of Orpheus. εἰ δ' Ὁρφευς ἔγω<sup>3</sup> γλωττα και μελος παρειμι. Eurip. Alcest. (Iamb. Trim.)

Both the air and the atmos- και ὁ ἄνει και τὸ πνευμα, τὸ πε-

phere around it *produces* the same effect.

And there *was* tumult and uproar, such as is likely to happen, an alarm being taken.

εἰ αὐτὸς ἀκ ὁ αὐτὸς ποιεω.  
Plato Phæd.

καὶ θογύθος καὶ δουπος εἴμι,  
οἰον. εἴκος, φοβος ἐμπιπτω,<sup>2 a</sup>  
γργνομαι. Xen. Anab.

So also in Latin : *tanta circa fuga atque trepidatio fuit.*  
Liv. 21. 7. *pigritia et desperatio in omnium vultu emineret.*  
Id. 21. 35.

**RULE III.** A Verb, whether active, neuter or passive, may have for its Nominative an Infinitive with the Article, or the clause of a sentence.

When an Adjective, or Pronoun, or Participle is connected with it, it is always in the Neuter Gender: as, *τογε ἀδίκειν οὐτε ἀγαθον οὐτε καλον* (ἐστι). Plato Crit. To do an injury is neither good nor honourable.

To love is voluntary.

το δέ ἔρωα ἔθελουσιος εἴμι. Xen.  
Cyr.

For to imitate is natural to men from childhood.

το τε γὰρ μιμέομαι σύμφυτος οἱ  
ἀνθρώποι ἐκ παιδείας εἴμι. Ari-  
stot.

What sort of pleasure does *victory* produce?

ποιος τις ἡδονη τὸ νικαω παρεχω;  
Xen.

To have a mind not ill regulated is the greatest gift of God.

το μη κακωε φρονεω θεος μεγας  
δωρον. Æschyl. Agam.

RULE IV. Substantive and Neuter Verbs, and the Passives of Verbs of *naming, judging, &c.* take after them a *Nominative Case*; as, *οὐκ αἰχμητης πεφύκεν*. Eurip. Orest. *He is not a warrior.*

The less is always an enemy to the more.\*

οἱ πολυς δὲ πολεμιος καθιστημι ὁ ἐλαχυς. Eurip. Phœniss.

The degraded spends the rest of his life dishonoured.

οἵδε ἐκκρινω<sup>1</sup> a pass ἀτίμος ὁ λοιπος βιος διατελεω. Xen. Cyr.

I shall be called yours, and you shall be called mine if I shall conquer.

σος μεν ἔγω, συ δὲ ἔμος κεκλησομαι, εἰκε κρατεω. Theocr.

For a cautious commander is better than a bold one.

ἀσφαλης γάρ είμι ἀγαθος, η θρασυς στρατηλάτης. Eurip. (Troch. Tetram. Cat.)

## VII. GOVERNMENT OF VERBS.

### I. Of Verbs governing the GENITIVE CASE.

RULE I. Verbs implying any *desire, affection or anxiety of mind, or the reverse*, govern the

\* The abstract is here put for the concrete.

*Genitive* : \* as, ἐπιμελου ἀυτης, be careful of her.  
Xen. Cyr.

If being in any respect careful of me. εἰ τι ἔγω κηδομαι. Plato Crito.

Why are you eager for the fight? τις μαχη ἴμειρω; pl Theocr.

Of beautiful persons, some they love, others they do not. ὁ δε καλος, ὁ μεν ἔραω, ὁ δε οὐ. Xen. Cyr.

I have indeed been often surprised at the boldness of those who spoke for them. πολλακις οὖν θαυμαζω ταῦτη τολμη ὁ λεγων ὑπερ αὐτος. E Lys.

**RULE II.** Verbs expressive of any of the *senses* except the *sense of sight*, govern the *Genitive* : as, ἀλλ' ἀκονε μου. Eurip. Alcest. *But hear me.*

Which (*things*) you shall soon hear. οἱς πυνθανομαι ταχα. Soph. Elect.

It is dangerous to touch a diseased person. δυσχερης ψαιω νοσεω ἀνηρ. Eurip. Orest.

For you never saw a noble οὐδεις γαρ παντοτε σαυτου.

\* ποθεω, *desidero*, has always an accusative after it : as, τοιαν κιφαλην ποθεω. For such a head (such a person) I languish. Hom. οὐα ήσσον τα σικαδε ποθοιν. That he might the less regret the things at home. Xen. Cyr. ίμειρω, *desidero*, is sometimes construed with the *accus.* See Soph. Οedip. Tyr. 59.

deed of your own.

ἔργον ἀκαλος θεαομαι. <sup>p</sup>  
Xen. Mem.

I saw *them* clinging fast to them.

ἴρων ἀπρεξ ἔχω \* mi αὐτος. Lucian.

**RULE III.** Verbs signifying to *know*, to *remember*, to *forget*, to *consider*, *reflect*, *understand*.

No inclination has seized you to know another state and other laws.

οὐδὲ ἀπιθυμια συ ἀλλος πολις  
οὐδὲ ἀλλος νομος λαμβανω<sup>2</sup> <sup>a</sup>  
εἰδημι. Plato Crit.

And they remember with pleasure their former actions.

και ηδεως μεν ο παλαιος πραξις  
μναομαι. <sup>p</sup> pass Xen. Mem.

But when he saw a hind bounding forth, forgetting every thing he heard.

ως δε ειδω ἐλαφος ἐκπηδω, <sup>1 a</sup>  
πας ἐπιλαυθανω <sup>2 a</sup> mi ος  
ἀκουω. Xen. Cyr.

**RULE IV.** Verbs signifying to *rule* or *govern*, to *excel*, to *accuse* or *blame*,<sup>†</sup> to *judge*, to *be condemned*, to *neglect*, to *despise* (*καταρρεονει*, *ὑπεροχα*) or *ridicule*.

The Sacian shall not command your entry to me.

η παρ' ἔγω ac εἰσόδος συ<sup>d</sup> οὐ  
Σακας ἀρχω. Xen. Cyr.

\* The verb *ἴχω*, in the middle voice, sometimes signifies, *to hold by*, *to be next*, and has the genitive after it, governed probably by the preposition *περί* or *ἀπό*: thus, *αἱ τῶν ἀγαθῶν ίχει*. Hesiod. Theog.

† μιμοματι *culpo* for the most part governs the accusative: as, *οὐδεις αὐτους ίμεμφετο*. Xen. Anab.

He holding this in his hands ἦ ἀρ' ὅγ' ἐν χειρὶ ἔχω, ἥγεομαι <sup>1 a</sup>  
led the people. λαος. Hom. Il.

If any one be charged with ἔαν τις ἀλίσκω <sup>2 a</sup> κλοπὴν, καὶ  
theft and be not punished μὴ τιμάω <sup>1 a p</sup> Σάβατος. De-  
with death. mosth.

And entertaining great hopes καὶ μεγας ἐλπις ἔχω <sup>ac</sup> πας δια-  
that he will surpass all in φερω τῷ δυναμαι <sup>inf</sup> λεγω τε  
the power of speaking and καὶ πραττω. Xen. Mem.

**RULE V.** Verbs signifying to *begin*, to *desist*, to *attempt*, to *attain* and *obtain*, to *refuse* or *deny*, ( $\phi\thetaονέω$ ,  $\muεγαίρω$ ) to *err* or *fail*, to *surrender* or *give up*, to *aim at*.

I will go there, whence I ἔγω δε ἀπειμι ἔκεισε, ὅθεν ἔγω <sup>d</sup>  
think there is an oppor- δοκεω καιρος είμι αρχομαι ἡ  
tunity to begin the fight. μαχη. Xen. Cyr.

Which, having not obtain- δος <sup>pl</sup> μη κυρεω <sup>1 a</sup> η δικη, πει-  
ed my right, I will try to γαομαι δρω. Eurip. Phœ-  
do. niss.

Hear what I wish to obtain δος <sup>pl</sup> δε συ τυγχανω <sup>\* 2 a</sup> εφιε-  
from you. μαι, ἀκουω. <sup>1 a</sup> Soph. Phi-  
loct.

**RULE VI.** Verbs signifying to *partake of*, to *inherit*, ( $\chiληρονομεῖν$ ) to *enjoy*, to *want*, to *despair*.

That all may enjoy their ἵνα πας ἐπαιρομαι βασιλευς.  
king. Hom.

And all the citizens and καὶ πας πολιτης καὶ ὁ προσχω-

neighbours, men and women, shared in the feast. They were in want of every thing and despaired of their safety.

ἡρος ἀνηρ καὶ γυνὴ μετεχω ἡ  
έσοτη. Xen. Anab.  
ἐνδεῆς εἰμι ἀπας καὶ ἀπορεω μή  
ἡ σωτηρία. Demosth. κα-  
τα Νείσεχ.

**RULE VII.** Verbs signifying to *differ from*, to *oppose*, to *forgive*, to *spare*, to *speak falsely of*.

Spare my kids, spare, wolf, my dams.

φειδομαι ὁ ἔριφος, φειδομαι, λυ-  
κος, ἡ τοκας ἔγω. Theocr.  
(Dor.)

And if you have any thing to say in opposition to my statement, oppose and I will yield to you.

και εἰ πη ἔχω ἀντελεγω ἔγω λε-  
γω, πα ἀντιλεγω, και συ  
πειθω. Plato Crit.

**RULE VIII.** Verbs signifying in the Active Voice, to *fill*, to *empty*, to *satiate*, to *free*, to *deprive of*, to *frustrate*, to *deserve*, to *remind of*, to *obtain for* (*λαγχανω*) govern the accusative of the person with the *genitive* of the thing. In the Passive Voice they govern the *genitive*.

I have *filled* this tender eye with tears.

ὁψις τερην ἥδε πληθω <sup>1a</sup> δακρυ. Eurip. Med.

I will again *remind* you of these.

ο συ αὐτις μεμνησκω (μνέω). <sup>1f</sup> Hom.

Since he wishes to be a *sharer* of this banishment.

ἐπει προσμυμεω ἥδε κοινω φυγη. Eurip. Phoeniss.

He was *full* of shame, so as

αιδως δε ἐμπιπλημι, ὥστε και

even to blush when he met  
with his elders.

ἐγυθρανομαι, ὅποτε συντυ-  
χανω ὅπερ πρεσβευ. Xen.  
Cyr.

### GENERAL OBSERVATIONS.

OBSERV. Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: But a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition or understood*, or by the *ellipsis* of some noun: as, οἵπερ και τῶν κινδύνων πλειστον μέρος μεθεξουσιν, &c. Isocr. Archid. who also shall have the greatest *share* of the dangers.

After they had ceased from αὐτας ἐπει πανομαι<sup>1 a</sup> (ἀπο)  
labour. πονος. Hom.

About what time will Her- ηκω δ' ἐσ οικος pl Εγμιονη (πε-  
mione return to the house? gi) τις χρονος; Eurip. Orest.

Don't you think we might οὐκ ἀν οιομαι αὐτος (ἀπο) θρα-  
check his boldness? σος ἐπισχω; op Plat. Hipp.  
Maj.

The Armenian said that he φημι ὁ Αρμενιος (ἀντι) πολυς  
would give a great deal. ἀν ουτος πρασθαι. Xen. Cyr.

RULE IX. Ειμι, γινομαι, and other verbs signifying *possession*, *property* or *duty*, govern the *genitive*; as, τῶν γὰς νικάντων ἔστι. Xen. Anab.  
it belongs to the conquerors.

It belongs to those who have gained the battle also to command. ὁ γὰρ μαχητὴ νικῶν καὶ τὸ ἄρχειον χωρίστι. Xen. Anab.

They become of the old men. οὐρος ὁ γεράτος γίνομαι. Xen. Cyr.

But when it was necessary to determine whose the coat should be. ὅποτε δε κρινωντα δει ὅποτερος ὁ χιτών εἰμι. opt. Id.

## II. Of Verbs governing the DATIVE CASE.

**RULE I.** Verbs or Adjectives followed by Nouns expressing the *cause*, *manner* or *instrument*, require them to be put in the Dative.

He entreated them by every art and contrivance. δεομαι αὐτος gen πας τεχνη καὶ μηχανη. Xen. Anab.

And they live by remembrance more than by hope. καὶ ζωνται μημημενοι μᾶλλον ἢ ἢ ἐλπις. Aristot.

But with brazen and adamantine walls, as he says, he fortified our country. ἀλλα χαλκεος καὶ ἀδαμαντίνος τειχος, ὡς αὐτος φημι, ἢ χωρα ἐγω τειχιζων. <sup>1</sup> Aesch. adv. Ctes.

For it had been cut off by a scymitar by the Egyptians. ἀποκοπτων γαρ κοπις ὑπο οι Αἰγυπτιοι. <sup>2</sup> Xen. Cyr.

**RULE II.** A verb signifying *advantage* or *disadvantage* governs the *Dative*; as, ὡστ' ἀρέταιν φίλοις. Soph. Elect. So as to assist his friends.

If it is agreeable to you.

εἰ σοῦ ἡδομαῖ εἴστι. Plato Phædo.

It is not easy for every thing to happen to a mortal man according to his wish in his life.

πας δε οὐ ἔφεδος θνητος ἀνηρ κατανοοῖς ας ἐν ὁ ἔσαυτον βίος ἐκείνω. Plato Menex.

For in jest no less than in earnest, he benefited those associating with him.

καὶ γαρ παιζώντα οὐδεὶς ἡττον ἡ σπουδαζών λυσιτελεων ὁ συνδιατριβέων. Xen. Mem.

The following Classes of Verbs for the most part govern the Dative.

1st, Verbs of *commanding, obeying, yielding, announcing, approaching, and meeting*.

I shall obey those in office.

οἱ ἐν τέλος βεβώσ πείθω. Sophoc.

He ordered each man.

κελευω φως ἐκαστος. Hom.

The body must be accustomed to obey the mind.

ἡ γνωμη ὑπηρετεω το σωμα ἐθιστεος. Xen. Mem.

What wild beasts he should not come near.

ὅποιος οὐ χρη θηριον πελαζω. Xén. Cyr.

We announced, therefore, to each other to come as early as possible to the usual (*place*).

παραγγελων τα οὐν ἀλληλων ἤκω ὡς πρωιατατα εἰς τὸ εἰωθα. Plato Phædo.

2d, Verbs of *praying or entreating*; as, προσευξομεθα τοισι σοισ αγαλμασι. Eurip. Hippol. *We will invoke thy image.*

I entreat all the gods and goddesses.

οἱ θεοις εὐχομαι πας και πασα. Dem. π. στεφ.

We will pray to caution, the  
most useful of goddesses,  
to save this city.

ἡ δὲ εὐλαβεῖα, χρησιμὸς θεα ἐ-  
προσευχομαι ἡδε διασωζω πο-  
λις. Eurip. Phœniss. (2  
Iamb. Trim.)

*3d, Verbs of using, rejoicing and gratifying,  
admiring, resembling.*

They seem to use you in  
a still more friendly way  
than others.

συ δε—εἰκωρ μι ἐτι φιλικωτέρου  
ἡ ὁ ἄλλος χρωμαι. Xen.  
Mem.

But he thought that the gods  
were much gratified with  
the honours of the most  
pious.

ἄλλα νομιζω ὁ θεος ἡ πάρα ὁ εὐ-  
σεβης τιμη μαλα χαιρω. Xen.  
Mem.

*4th, Verbs of admonishing, blaming, reproving,  
and being angry.*

I admonish the sailors.

ο δε ναυτης παρειν. Thucyd.  
Ἐκτιωρ, ἀει μεν πως ἐγω ἐπι-  
πλησσω, ἀγορα ἐσθλος pl φρα-  
ζομαι. Hom.

Hector, you always some-  
how reprove me offering  
in meetings good advice.

ἀκουω 1 a δ' ο στρατιωτης, χα-  
λεπαινω και ὀργιζομαι ισχυρως  
ο Κλεαρχος. Xen. Anab.

The soldiers having heard it,  
were angry and highly ex-  
asperated at Clearchus.

*5th, Verbs of contending, opposing, or re-  
sisting, (ἀντιβαινω, ἀνθιστημι,) avenging, (τιμω-  
ρεω,\*) assisting, (ἀμυνω,<sup>2</sup>) pardoning, trusting,  
and distrusting.*

\* *Tiμωριν*, governing the *Dative*, signifies *to avenge*; governing the *accusative*, *to punish, to assail*. See Soph. Oedip. Tyr. 107, 136, 140.

No one opposed him. οὐδεὶς αὐτὸς μαχομαι. Xen.  
Anab.

And I pardoned you. καὶ ἐγὼ σὺ συγγινωσκω. Xen.  
Cyr.

And they entreat you to be upon your guard lest the barbarians attack you in the night. καὶ κελευν φυλαττω μη ὑμεις ἐπιτίθημι συ 2 a mi. ή νυξ ε ὁ βαρβαρος. Xen. Anab.

But I perceive some rather trusting him than any of them. ἀλλ' (όρω) ἐνοι μαλλον ἔχεινος πιστευω ή τις αὐτος. Dem.  
π. συμ.

### RULE III. Passive Verbs sometimes govern the Dative of the Agent.

Has any thing new been decreed by those below concerning those here? δοκέω τι νεος ο κατω περι ο ενθαδε; Lucian.

With respect then to the whole of this accusation, I hope I have spoken with moderation. περι μεν ουν η ολος κατηγορια ε μετριως έγω ελπιζω προζρω. P pass Aesch. adv. Ctes.

Why then, pray, when blaming others does he make no mention of my actions (the things done by me)? τι ποτε ουν ο άλλος<sup>d</sup> έγκαλεω, ογεν έγω πρασσω pa p pass ούχι μναομαι; p pass Dem. π. στερ.

OBSERV. Passive Verbs frequently take after them the genitive of the agent governed by a preposition expressed or understood.

NOTE. The prepositions commonly used are *ὑπό*, *ἀπό*, *παρά*, *προς*, and *εἰς* or *ἐπεις*.

It is evident, that if he depart farther, we shall be frozen with cold.

That the citizens might not be infected (filled) with vice by strangers.

Say that you shall not be injured by us, my daughter.

δῆλός ἔστι ὅτι εἰ προσωτέρῳ ἀπει-  
μι, ἀποπησσω. ἐπὶ ὑπὸ τῷ ψυ-  
χῷ. Xen. Mem.

ὅπως μη ἀφδιουγγία ὁ πολιτης  
ἀπὸ ὁ ξενος ἐμπιπλαμαι, ορ  
Xen. de Rep. Lac.

λεγω, ὡς παρ' ἔγω οὐδεν. ἀδι-  
κεω, μη τεκνον. Eurip. Iph.  
in Aul.

**RULE IV.** *εἰμι, sum*, when used for *ἔχω, ha-  
beo*, governs the Dative.

We have no other good but our arms and our valour.

ἡμεῖς οὐδεις ἀλλος ἔστι ἀγάθος  
εἰ μη ὅπλα και ἀρετη. Xen.  
Anab.

So that we are no longer able to surround them by fortifications.

ώστε μη εἶναι (ἔγω) περιτείχισα  
τα αὐτος. Thucyd.

**NOTE.** *ἔχω* is also frequently used for *δυναμαι*, *possum*, or has the substantive *την δυναμιν* understood: as, *ἄλλα πάντες ἔχουσι δυξαι*. Xen. Mem. But all *can* show. The adjective pronoun *oios* (*qualis*) with the particle *τε*, has the same power; as, *οὐχ οιος τ' ιστι φιλοσοφειν*. He is not able to philosophise.

If they could.

εἰ οιος τ' είμι. Plato Crit.

Did you imagine, that it was possible for a wicked man to procure good friends?

ου δ' οιομαι, οιος τ' είναι πονηρος  
ών χειροτος φιλος κταομαι; <sup>1 a</sup>  
Xen. Mem.

Are you not able to remember that I was investigating the beautiful itself?

οὐχ οιος τ' είμι μναομαι ότι τὸ  
καλον αύτος ἔρωταω; Plato  
Hipp. Maj.

No one is any longer able to

λαμπτει δ' οὐδεις οιος τε φερω

carry a lamp through want  
of exercise.

(Anapæst. Dim.) *ὑπ' ἀγυμ-  
νασια ἔτι νυν.* (Parœm. Aris-  
toph. Ran.)

## RULE V. Impersonal Verbs govern the Dative.

It is incumbent upon every  
one.

*ἐκαστος* <sup>pl</sup> *προσηκει.* Epict.  
Ench.

We could not seem do what  
becomes us.

*οὐκ ἀν πρεπον ἡμεις δοκεω ποι-  
εω.* Xen. Cyr.

But let it be sufficient for  
you, seeing their works, to  
reverence and honour the  
gods.

*ἀλλ' ἐξαρχει<sup>su</sup> το ἐργον αὐτος  
ἴρω, σεβομαι και τιμω οι  
θεοι.* Xen. Mem.

Does it then appear to you  
to be possible for a man  
to know every thing that  
exists?

*ἀρ' οὐν δοκεω συ ἀνθρωπος<sup>d</sup> δυ-  
νατος ειναι το ὅν<sup>pl</sup> πας ἐπισ-  
ταμαι;* Id.

OBSERV. The following impersonal verbs frequently go-  
vern the dative with the genitive, viz. *δει, oportet, μετεστι,*  
*est mihi cum aliquo; μελει, curæ est; μεταμελει, paenitet;*  
*διαφερει, differt; προσηκει, convenit.*

I see that you also will need  
these *requisites.*

*ἴρω δε και συ ούτοι δει.* parf  
Xen. Mem.

Whose troubles I share.

*δει μετεστι ἐγω πονος.* Eurip.  
Phoeniss.

What pray have I to do  
with the Corinthians?

*τις δε προσήκει δῆτ' ἐγω Κοριν-  
θιοι;* Aristoph.

He said that he would care  
nothing about your con-  
fusion.

*ἐπω,<sup>2a</sup> οτι ούδεν αὐτος μελει ορ ο  
ὑμετερος θορυβος.* Lys.

**RULE VI.** Verbs of *comparing*, *giving*, *promising*, *declaring*, and *taking away*, govern the Dative with the Accusative.

He did not compare me to a god. ἔγω δε θεος μεν οὐκ εικαζω. <sup>1 a</sup> Xen. Ap. Soc.

But Jupiter does not accomplish for men all their intentions. ἀλλ' οὐ Ζευς ἀνηρ νομα πας τελευταω. Hom.

To you he announced peace, to them assistance. συ μεν ειρηνη, ἔκεινος δε βοηθεια ἐπαγγελλομαι. <sup>1 a</sup> Demosth.

π. στεφ.

I promise you ten talents. ὑπισχνεομαι συ δεκα ταλαντων. Xen. Anab.

To avert the baneful plague from others. ἀεικης λοιγος ἀμυνω <sup>1 a</sup> οι ἀλλοι. Hom.

### III. Of Verbs governing the ACCUSATIVE CASE.

**RULE I.** A Verb denoting *action* or *motion*, governs the Accusative: as, γνωθι σεαυτον. *Know thyself.*

Fear God and honour your parents. ο μεν θεος φοβεομαι, ο δε γονευς τιμω. Isocr.

For either time consumes, or disease impairs beauty. καλλος μεν γαρ η χρονος ἀναλισκω, <sup>1 a</sup> η νοσος μαρανω. Id.

Do not choose the impious as your friends having rejected the pious. μη δε δυσσεβης αιρεομαι <sup>2 a</sup> συ παρωθω <sup>1 a</sup> ενσεβης. <sup>c</sup> Eurip. Orest.

OBSERV. Sometimes the infinitive mode with the article stands in place of a noun in the accusative: thus, *καλουσί γε ἀκολασμαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι*. Plato Phæd. They call *the being governed by pleasures* intemperance.

And thinking slavery a grievous evil before they were in love.

He also loses the remembrance of his gratitude to fortune.

And most of us till then were tolerably able to refrain from weeping.

καὶ μαλα κακος νομιζω, <sup>ac</sup> πριν γε ἐραω, <sup>inf</sup> τὸ δουλευω. Xen.

Cyr.

συγκαλισκω <sup>1a</sup> καὶ τὸ μναομαι <sup>ρ</sup> ἡ τύχη ἡ χαρις. Demosth.

Olynth. 1.

καὶ ἐγω ὁ πολυς <sup>pl</sup> τεως μεν ἐπιεικως οιος τε είμι κατεχω τὸ μηδακεω. Plato. Phædr,

NOTE. The following phrases I would recommend to the attention of learners. *εὐ πασχω*, beneficiis afficiar; *εὐ ποιῶ*, *εὐ δρῶ*, beneficiis afficio: *ἰλαττων ὁ παθων εὐ τοῦ ποιησαυτος*. Aristot. Eth. *the obliged* is inferior to *the obliger*. *κακως πασχω ὑπὸ τινος*, malis afficiar ab aliquo. *κακως ποιῶ τινα*, *injuria aliquem afficio*. *εἴ τις ἀγαθὸν ἢ κακὸν ποιήσειν αὐτὸν*. Xen. Anab. If any one should treat him well or ill. *σχολαίως ποιεῖν*. Xen. Anab. remissè agere. *δεινὰ πεπονθεῖναι*. Aristoph. Nub. 606. to be abominably ill treated. *πασχουσι δε καὶ ἀγαθὰ οὐκ ὀλιγα*. Herod. They enjoy also no few advantages. *τι χρημα πασχεις, ὡ πατερ*; Aristoph. Nub. What ails you, father?—Πράττω. 1. *πράττειν τι παρα τινος*, aliquid ab aliquo impetrare. 2. *πράττειν τὰ πολιτικὰ*, to engage in politics. 3. *τα κοινα πράττειν*, rempub. administrare. 4. *εὐ πράττειν*, to be prosperous. 5. *κακως πράττειν*, to be unfortunate. 6. *μιτα τινος*, or *ὑπὲρ τινος πράττειν*, a partibus alicujus stare. to act with, or in behalf of any one. 7. *κάκιον vel χιῦσον πράττειν*, to be more unfortunate. *ἄμεινον πράττομεν*. Aristoph. Plut. we are more fortunate. *χρηστόν τι πράττων*. Id. 341. in good luck. 8. *πράττεισθαι τινα χρηματα*, Thucyd. 4. c. 65. to fine any one. *ἰπειδη τάχυψιον ἵπραττομην*. Aristoph. Ran. When I asked money. *μισθὸν δ, ὄντιν ἀν Πράττη με*. Aristoph. Nub. 246. Whatever reward you may bargain with me for. *ὑνομαστὰ πράσσων*. Eurip. Med. Her. F. 509. 9. *ποκοτινα πράττειν*. Eurip. Suppl. 334. obscurè degere. 10. *τα μιγιστα πράττειν*, sometimes signifies, *ad summum fortuna pervenire*, sometimes, *res magnas gerere*. 11. *παντα ἀγαθα πράττειν*, to be exceedingly fortunate.

12. πολλα πραττειν, to be officious. 13. πραττειν φιλα τινι, to gratify one. ινικα ιεργάσασθαι τι διοι πακον ήμας. Demosth. π. στεφ. p. 118. δοῦναι δικην, to suffer punishment, i. e. to give satisfaction. δικην λαβειν παρα τινος, to inflict punishment upon any one, i. e. to obtain satisfaction. λευσμος δικη, lapidatio. Eurip. Heracl. 60. χαρειν διδοναι, to do a favour. χαρειν ἀντιδιδοναι, to requite a favour. λίγειν πακως τινα, to speak ill of one. ει δ ήμας πακως ιετης. Eurip. Alcest. 720. λίγουντος άις πακως τυράννους. Eurip. Med. 458. πακως τα ἀπόρητα λίγωμειν ἀλλήλους. Demosth. περι στεφ. 113. τιν πακως φρονειν, to think ill of one. ουκ άν δυναμην σοι πακως φρονειν ποτε, Eurip. Med. 465.

**RULE II.** Verbs of *accusing, condemning, acquitting, freeing, estimating or valuing*, take after them the Accusative of the person with the Genitive of the thing.

The accuser blames Socrates for this.

οὗτος Σωκρατης ὁ κατηγορος αιτιαομαι. Xen. Mem.

But you, goddess, having come freed him from his bonds

ἄλλα συ ὁ γε ιερχομαι, <sup>2</sup> <sup>3</sup> θεα, ὑπολονυμαι <sup>1</sup> <sup>2</sup> δεσμος. Hom.

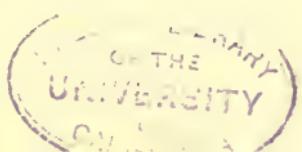
For such are the exalted ideas I have entertained of you and myself.

οὗτως ἦγω και συ ὁ καλος <sup>pl</sup> <sup>sup</sup> και ἐμαυτου <sup>ac</sup> ἀξιοω. p. Xen. Cyr.

But if the property be estimated at more money.

ἐαν δε πολυς η ούσια ἀποτιμω <sup>p</sup> <sub>pas</sub> ειμι χειμα. <sup>pl</sup> Dem. π. στεφ.

**RULE III.** Verbs of *asking and teaching, giving and taking away, benefiting and injuring, clothing and unclothing, concealing, hindering and persuading*, and some Verbs of *accusing*, govern *two accusatives*, the one of the person, the



other of the thing; as, *ἢν τις εἰρηται με τούνομα.* Lucian. *If any one should ask me my name.*

Whether did I ask any thing of you? *ποτηρον αἰτεω τις σου;* Xen. Anab.

They teach the young men also modesty. *διδασκω δε ο παις και σωρεων.* Xen. Cyr.

He did much good to the city. *πολυς ἀγαθος πλη πολις ποιεω.* Isocr.

As he did not persuade the Phocians to this. *ως οὗτος οὐ πείθω οι Φωκαίεες.* Hesiod.

It is in the power of the Ephori to treat their king thus. *ἔξεστι ο Εφοροι ο βασιλευς δραω.* <sup>1 a</sup> οὗτος. Thucyd.

Do not conceal from me what I am going to suffer. *μητοι έγω κρυπτω* <sup>su 1 a</sup> οὗτος *όσπερ μελλω πισχω.* <sup>2 a</sup> Æschyl. Prom.

You have deprived hoary fathers of their noble sons. *πολιος τ' ἀφαιρέω* <sup>2 a mi</sup> *πιπή εὐγενής τέκνου.* Eurip. (Iamb. Trim.)

**RULE IV.** The Accusative Case in general after *Passive* and *Substantive Verbs*, or when any *related circumstance* is introduced, is governed by the præposition *κατα* understood.

I am distracted in my fearful mind. *ἐκτεινω* <sup>pass</sup> *φοβερος φρην.* Soph. Ed. Tyr.

They are unfortunate both at home and abroad. *το πλ τ' ἐνδον εἰμι, το τε Συραχε δυστυχης.* Eurip. Orest.

And strikes me on the middle of my liver. *και έγω τυπτω μεσος ήπαρ.* Anacr.

Having my hand armed with  
this sword. ὄπλιχω <sup>ρ</sup> pass δε χειρ ὅδε φασγα-  
νον. Eurip. Phœniss.

Having his shoulders enve-  
loped in a cloud. νεφελη εἰλυμι ὄμος. Hom.

**RULE V.** Verbs signifying *distance* or *space*  
take after them an Accusative.

He is not far off, but near  
you. οὐδ' οὐ μακρος (όδος) ἀπεστι, πλη-  
σιον δε συ. Eurip. Phœniss.

Ephesus is distant from Sar-  
des three days journey. Ἐφεσος ἀπεχω ἀπὸ Σαρδεις τρεις  
ἡμεραις οδος. Xen. Anab.

The two lines were four  
stadia distant from each  
other. τετταγα σταδιον ἀπεχω η φα-  
λαγξ ἀπ' ἀλληλων. Id.

And if now when the battle  
was fought three days  
journey from Attica such  
danger and alarm sur-  
rounded the state. καὶ εἰ νυν τρεις ἡμεραι οδος ἀπὸ<sup>ρ</sup>  
η Ἀττικη η μαχη <sup>ρ</sup> γινομαι  
πα pass τοσουτος κινδυνος και  
φοβος περιιστημι <sup>2a</sup> η πολις.  
Dem. π. στεφ.

**IV. Of the Infinitive.**

**RULE I.** The Infinitive Mode is governed by  
*Verbs, Participles, and Adjectives.*

Frightful to behold. δεινος ειδω. <sup>2a</sup> Theocr.  
Whoever desires to live let  
him try to conquer. οστις ζω επιθυμεω, πειραομαι νι-  
κω. Xen. Anab.  
When the boys seemed to be  
fit to learn something. επειδαν δοκεω <sup>1a</sup> ικανος ειναι ο  
παις μανθανω τι. Xen. Mem.

Do not hasten to be rich rather than to appear to be good.

μη σπευδω μι πλουτεω μαλλον  
η χρηστος δοκεω ειναι. Isocr.

OBSERV. The infinitive is often used elliptically, especially by the poets, ὅρα, σκέψαι, φυλάσσου, βλεπε, σκοτει, δος, θελω, κελευω or εὐχομαι being understood to govern it: as, αὐτος ἐν πρωτοισι μαχεσθαι, supple, ὅρα or ἔθελε. Hom. Do thou fight among the foremost.

Take charge of them two for me.

η ἐγω μελομαι (εὐχομαι). Soph  
Ced. Tyr.

(I exhort you) always to excel and be superior to others.

αἰεν ἀριστευω και ὑπεροχος εμ-  
μεναι ἀλλος. Hom.

(See) that you do not admit sleep upon your languid eyes.

μηδ' ὑπνος μαλαχος ἐπ' ὄμρα  
προσθεχομαι. <sup>1a</sup> Pythag.

RULE II. The Infinitive Mode has an Accusative before it, and this may be an Infinitive with the Accusative of the Article.

It is the fate of royalty, said he, when conferring favours to be defamed.

βασιλικος, φημι, ειμι εν ποιεω  
κακως ἀκουω. Plut.

For, in the first place, I think that the being in good health is a blessing, and the being in ill health an evil.

πρωτον μεν γαρ αὐτος το ὑγιαινω  
ἀγαθος ειναι νομιζω, το δε νο-  
σεω, κακος. Xen. Mem.

OBSERV. When a person *speaks of himself*, or when the nominative to the verb and the pronoun or adjective pre-

ceding or succeeding the infinitive respect the same object, the *accusative* of the personal pronoun is not used before the infinitive. If an adjective, participle or pronoun (*αὐτὸς* commonly) is employed when one speaks of himself particularly, it is generally in the nominative: But when he speaks of another, the *accusative* is most commonly placed before it: thus, *οἰεὶς γαρ δὴ εἶναι καλλιστος τε καὶ μεγιστος*. Plato Alcib. I. For you think indeed that *you* are very handsome and very great. He said that he (*i. e.* another person) insulted the state. *κακαφρονεῖν αὐτὸν ἐφη τῆς πολεως*. Æschines adv. Ctes.

Do you imagine having deluded us to escape unpunished?

I omit that *I myself* was frequently crowned.

Do you say that you are able to make a rhetorician if any one will learn from you?

He said that neither he himself will do it.

Do you think that you *yourself* could speak if it were necessary and the senate chose you?

*μῶν ἀξιων φενακιζω*<sup>1 a</sup> ἔγω ἀ-  
παλλασσω <sup>a 2 pass</sup> *ἀζημιος*;  
Arist. Plut.

*παραλειπω καὶ πολλαχις αὐτος*  
*στεφανόω*<sup>p pass</sup> Dem. π. στεφ.  
*ἐητορικος φημι ποιεω οιος τ' εἶναι*  
*έαν τις βουλομαι*<sup>su</sup> *παρασυ*<sup>ε</sup>  
*μανθανω*; Plato Gorg.

*οὐκ φημι*<sup>2 a</sup> *οὐτ' αὐτος ποιεω*<sup>1 f</sup>  
*ούτος*. Thucyd.

*η οιομαι οιοστ' ἀν είμι αὐτος*  
*ἐπω*<sup>2 a</sup> *εὶ δειορ καὶ αἰρεομαι*<sup>2 a</sup>  
*συ η βουλη*; Plato Menex.

**RULE III.** The Infinitive Mode of Substantive and Neuter Verbs has commonly the same Case after it as before it: as, *ἐπειδη καὶ συ φης εἶναι θεος*. Aristoph. Ran. *Since you say that you are a god.*

Do you think Phidias a bad artist? Φειδίας οιομai κακός είνai δημιουργός; Plato Hipp. Maj.

Does not such a person seem to you to be a disagreeable friend? οὐ δοκεw σu κai ούτoς χαλεπoς φίλoς είνai; Xen. Mem.

Are we all in reality become rich? δυτwς γaρ είσti πλουσioς ἀπaς ήμεις<sup>d</sup> είνai; Aristoph. Pl.

OBSERV. This rule admits of exceptions, particularly after impersonal verbs, when the adjective, pronoun, or participle, preceding or coming after the infinitive, does not agree with the substantive or pronoun governed by the impersonal or other verbs, but is put in the accusative: as, ἔξεινai γaρ αύτoις iενai, πρaξaντaς τa βελτiώ τouτoν. Xen. Mem. For they may go and do something better than these. ἔμειο δὲ δήσen ἀργής ἀλκτηρa γeνέσbαι. Il. σ. 100.

If it will be enough for you to become the supreme ruler of the Athenian state. εi ἔξaρχew σu τuρaνoς γiνoμai<sup>2 a</sup> ή 'Αθηνaιών πoλiς. Plato Alcib. 2.

I determined having gone to those called philosophers. εδoξe ἔγaρ ἐλθaν' πaρa oī<sup>ac</sup> κaλeω ούtοi φiλoσoφoς. Lucian.

For it was not Cyrus' way, (when) he had, not to give. οὐ γaρ εiμi πaρoς ὁ Κyρoς τaρoπoς<sup>b</sup> εχaν μή ἀπoδiώμa. Xen. Cyr.

If the most skilful were allowed to go united against the unskilful. εi ἔξeσti lm oī κaρaτiσtοi σuνtιθeμai<sup>2 a</sup> ἐpī oī χeιρoν ac iημi. Xen. Mem.

RULE IV. Instead of the Infinitive, preceded by the *Accusative*, the *Indicative*, *Subjunctive* or *Optative*, preceded by *oτi* or *ωs*, is frequently used:

thus, γνωθι ὅτι ἔγω ἀληθη λεγω. Soph. CEd. Tyr.  
*Know that I speak the truth.*

They said that Cyrus was οὔτος λεγω ὅτι Κύρος μεν θνητος.  
 dead. κω. <sup>ac</sup> Xen. Anab.

And having gone to ask Cyrus for ships that they έλθων <sup>ac</sup> δε Κύρος αἰτεω πλοιον ως  
 might sail away. ἀποπλεω. <sup>op</sup> Xen. Anab.

And no one ever shall say και οὐποτ' ἔρεω οὐδεις ως ἔγω,—  
 that I,—having betrayed προδιδωμι <sup>2 a</sup> οι Ἑλληνες, η  
 the Greeks, preferred the οι βαρβαροι φιλια αιρεοματι. <sup>2 a</sup>  
 friendship of the barbarians. Id.

OBSERV. ως is sometimes construed with the participle (commonly the future) in different cases instead of the indicative; as, ως οὐκ ὑπειξων οὐδε πιστευσων λεγεις; Soph. CEdip. Tyr. *Do you say that you will not yield or obey?* εξεπλες ως πολεμήσων. Xen. Anab.

You announce, as it appears, άγγελλω<sup>1</sup> <sup>ac</sup> ως εικω, <sup>P ml</sup> ως θνητος.  
 that he is dead. κω. <sup>ac</sup> P pa Soph. Elect.

Be thus assured that I will ούτω γινωσκω <sup>pl</sup> ως οὐδε πανομαι <sup>1 f</sup> <sup>ac</sup> ἔγω. <sup>g</sup> Lucian.

Let none of you say that I ως μεν στρατηγεω ἔγω <sup>ac</sup> οὔτος  
 will command this army. η στρατηγια μηδεις ιμεις λεγω. Xen. Anab.

And he (usually) prayed to ουχομαι <sup>im</sup> δε πρδος οι θεοι  
 the gods to give him sim- ἀπλως τδ ἀγαθος <sup>pl</sup> διδωμι,  
 plly what was good, as the ως οι θεοι <sup>ac</sup> και λλιστα ειδεω, <sup>P</sup>  
 gods know best what is οποιος <sup>pl</sup> ἀγαθος ειμι. Xen.  
 good. Mem.

**RULE V.** The Infinitive with the Article, and sometimes without it, is often used instead of a Noun: thus, *τοῦ φιλοσοφεῖν οὐδὲν ἥδιον*, for *τῆς φιλοσοφίας, nothing is more pleasant than philosophy.* *τοῦ φρονεῖν, sapientia*: *τοῦ φρονεῖν, sapientiae*: *προς τοῦ φρονεῖν, ad sapientiam*; *ἐν τῷ φρονεῖν, in sapientia*.

Don't you think that to die  
is the opposite to live?  
*i. e.* that death is opposite  
to life.

Since you are accustomed to  
make use of questions and  
answers.

He will free me from death.

The pleasantest life *consists*  
in being wise.

For all things are subservient  
to riches.

*οὐκ ἐναντίος μεγ φημι το ζω, το  
τεθνημ είναι*; Plato Phæd.

*ἐπειδὴ καὶ εἴωθα χεάμομαι τὸ  
ἔρωτάω καὶ ἀποκρίνομαι.* Plato.

*ἔνω με μη θνησκω.*<sup>2 a</sup> Eurip.  
Orest.

*ἐν ὁ φρονέω ἥδὺς βίος.* Soph.

*ἀπας το πλούτεω γὰρ είμι ὑπη-  
κοος.* Aristoph. Plut.

**RULE VI.** - The Greeks use the Infinitive Mode, generally with the Article, governed either by a præposition expressed or understood, or by some other word in the sentence, in the same manner as the Latins their Gerunds and Supines: thus, *ἐπισταμένος πολεμιζεῖν*. Hom. *Skilled in the art of war (peritus bellandi)*.

In learning. (*In discendo.*) ἐν τῷ μανθανῷ.<sup>2 a</sup> Soph.  
 To others you were going  
 to leave (*relicturus eras*) ἀλλοὶ δόμος λειπω<sup>1 f</sup> μελλω ὄρ-  
 this deserted house to be  
 plundered. (*diripiendam*). φανός διαρπάζω.<sup>1 a</sup> Eurip.  
 Worthy to be chosen (*dig- Alcest.*  
 nus electu).

For he was stern to behold καὶ γαρ ὅρασ στυγνος ἔστι. Xen.  
 (*tetricus erat visu*). Anab.

OBSERV. 1. Participles are likewise used in a similar manner, and agree with the nominative to the verb in gender, number and case; thus, *aιρεῖται πολεμῶν μειονα ταῦτα τελειν*. Xen. Anab. He preferred to diminish them in waging war.

By dying I shall afford laugh- Θυησκω<sup>2 a f</sup> τιθημι ὁ ἔμος ἐχθρος  
 ter to my enemies. γελως. Eurip. Med.  
 But by what action he might ἀλλα τι ἀν σου ποιει<sup>1 a</sup> χαρίζο-  
 gratify you. μαι.<sup>op 1 a</sup> Xen. Cyr.

OBSERV. 2. The following construction of the infinitive with the article, governed frequently by a præposition, a noun or a verb, either with or without certain cases of a substantive, adjective or pronoun, between the article and it, deserves particular attention: thus, ὅποτε φιλοτιμως δὲ ἐχοιεν προς τὸ ἀγαθοι φαινεσθαι, τοδε πειθεσθαι αὐτοις ἡδιον εἰη τοῦ ἀπειθεν. Xen. Cyr. *And when they are ambitious to appear brave men, and to obey is more agreeable to them than to disobey.* In this example, the article before *φαινεσθαι* is governed in the accusative by the præposition *προς*, and *ἀγαθοι* is in the nominative case, as related to the nominative of *ἐχοιεν*.

This he did from being se- οὗτος δε ποιει<sup>2</sup> ἐκ τὸ χαλεπος ει-  
 vere. γαι. Xen. Anab.

With our drinking sleep our cares. συν το πινω ἡμεις ας εὐδω ἡ με-  
ριμνη. Anacr.

If all should die that partakes of life. εἰ ἀποθνησκω ὡρ μεν πας πλ ὁσον το ζω μεταλαμβανω. <sup>2</sup> α ορ Plato Phædo.

*That* it was evident that nothing was more useful than to associate with Socrates.

And while we live we shall thus, it appears, be nearest to know, *i. e.* we shall approach nearest to knowledge.

For all other men before events commonly make use of deliberation.

φανερος είναι ὅτι οὐδεις ὀφελιμος

ἐστι το Σωκρατης συνειμι. Xen. Anab.

και ἐν (χρονος) ὡς ἀν ζω, <sup>su</sup> οὐ-  
τως, ὡς είκω ρ mi ἐγγυτατω  
είμι το εἰδημι. Plato Phædo.

οι μεν γαρ ἀλλος πας ἀνθρωπος  
προ τα πραγματα ἐθω ρ mi  
χραιμαι το βουλευομαι. Demosth.

**RULE VII.** Verbal Adjectives in *τεος* are frequently used by the Greeks when any necessity is implied, in the same way as the Future Participles Passive and Gerunds in Latin, and govern the *Dative* of the *Agent* with the *Cases* of their own Verbs: thus, *ὑμιν ταυτα πραγτεον*. Demosth. *Haec facienda sunt vobis. You must do these things.*

That Clearchus was not to be disobeyed. ὡς οὐκ ἀπιστεον ἐστι ορ Κλεαρχος. Xen. Anab.

Every thing of rulers (*i. e.* Rulers) must be obeyed. ο κρατεω ἐστι πας πλ ἀκουστεος. Soph. Elect.

I think indeed that all must be done by us. ἡμεις δε γ' οιμαι πας ποιητεος. Xen. Anab.

And not to be by any means  
worsted by a woman.

*καὶ οὐ τοι γυνη οὐδαμῶς ἡσση-*  
*τεος.* <sup>n</sup> *Pl. Soph.*

And if you think that you  
ought to be enriched by  
cattle, you must bestow  
care upon cattle.

*εἰτε ἀπὸ βοσκημας οἰομαι δεῖν*  
*πλουτιζω, το βοσκημα ἐπιμε-*  
*λητεος.* *Xen. Mem.*

## IX. OF PARTICIPLES.

**RULE I.** Participles govern the Cases of their  
own Verbs.

For I remember once to have  
heard you.

*μναομαι γαρ ἀκουω<sup>1 a</sup> ποτε συ.*  
*Hom.*

Those inimical to the tran-  
quillity of the state having  
observed him.

*κατειδω<sup>2 a</sup> δο αὐτος οι η πολις*  
*προσπολεμεω ησυχια.* *Aesch.*  
*adv. Ctes.*

To whomsoever he gave out  
that he was a friend, he  
was evidently plotting a-  
gainst him.

*οστις δε φημι ορ φιλος ειμι, ούτος*  
*ἐνδηλος ἐστι ἐπισουλευω.* *Xen.*  
*Anab.*

**RULE II.** Participles are often elegantly pre-  
ceded by the Verbs *ειμι*, *γίνομαι*, *ὑπάρχω*, *ἔχω*, *τυγ-  
χάνω*, *φθάνω*, *λανθάνω*, *ήκω*, *χαιρω*, and the poetic  
Verbs *κύω*, *τελέθω*, *πέλω*, and *πέλομαι*, to express  
what in Latin would be rendered by some Tense  
of a single Verb: thus, *οὐ σιωπησας ἐσει*; for *οὐ*  
*σιωπησεις*; *Won't you be silent?* *Soph. Oedip.*  
*Tyr.*

If my mother did not live.

*εἰ μη κυρω ζω ἢ τικτω.* <sup>pa 2 a</sup>  
Soph. *Œd. Tyr.*

Before I wet the tip of my lips.

*οὐ φθανω βρεχω* <sup>1 a</sup> *ἀκρος το χειλος.* *Lucian.*

His corruption and bribery escaped me.

*ἐγω διαφθειρω* <sup>ρ pas</sup> *και πιπρισχω* <sup>ρa</sup> *ἐαυτου λανθανω.* <sup>im</sup> *Demosth.*

That you may not conceal from yourself that you are ignorant.

*οπως μη λανθανω* <sup>2 a</sup> *σεαυτου ἀγνοεω.* *Xen. Mem.*

**RULE III.** The Participle is used instead of the Infinitive after Verbs signifying to *go* or *proceed*, to *send*, to *persevere*, to *desist*, to *perceive*, to *appear*, to *find*, &c. and such as signify an *affection* or *emotion of the mind*: thus, *δευρ' ιτε πευσομενοι τα νεωτερα.* Aristoph. *Av.* *Come hither to learn the news.*

Go rejoicing.

*χαιρω πορευομαι.* *Eur. Med.*

He appeared to surpass all his contemporaries.

*πας ὁ ἡλιξ διαφερω φαινω.* *Xen. Cyr.*

Though I should never cease looking at her.

*ην μηδεποτε παυω* <sup>ει 1 a</sup> *θεαομαι.*  
*Xen. Cyr.*

They continue to maintain the peace.

*η εισηνη ἀγω διατελεω.* *Isocr.*

He ceases being thirsty, *i. e.* he is no longer thirsty.

*διψω παυω.* *Xen. Cyr.*

I, my friends, am glad at the honour conferred upon me by you.

*εγω, οἱ ἀνηρ, ηδω μεν ὑπο ὑμεις* <sup>ε</sup> *τιμω.* *Xen. Anab.*

OBSERV. The participle in general is frequently used instead of the *infinitive*, and sometimes even instead of *adverbs*: thus, *πεμψώ ταχυνασα*. Soph. *Œdip. Tyr.* I will send, having made haste (quickly). *ἄλλ' ἀνυσας τρεχει*.

No one said that he knew. *οὐδεις εἰδεω<sup>ρ</sup> λεγω*. Soph. *Œd. Tyr.*

Be assured that you have heard such things. *τοσούτος ἀκουω<sup>λ</sup>α ισημι*. Eur. *Orest.*

They say *falsely* that you are the descendant of *Ægis*-bearing Jove. *ψευδομαι δε συ φημι Ζευς γονος Αἰγιοχος Ιον είμι*. Hom.

RULE IV. The participle is used after the Adjectives *φανερος*, *δηλος*, and their compounds, *ἀφανης*, *ἐπιφανης*, &c.; and the Adjective is commonly rendered in English by its adverb: as, *δηλος ἦν ἐπιθυμῶν μεν πλουτου ισχυρως*. Xen. *Anab.* *He was evidently very desirous of riches.*

He was evidently endeavouring to surpass. *φανερος δ' ἐστι νικω πειραμομαι*. Xen. *Anab.*

It was evident to all that they would be obliged to fly to us. *φανερος<sup>pl m</sup> πας ἐστι ἀναγκαζω<sup>1 f</sup> καταφευγω ἐφ' ήμεις*. Dem. *π. στεφ.*

And the agents also of the gods you will find to be invisible. *και οι ὑπηρετης δε οι θεοι εύρισκω ἀφανης είμι*. Xen. *Mem.*

Those about Ariæus were evidently giving less attention to the Greeks. *ἐνδηλος ἐστι οι περι ο 'Αριαος ήττον οι Ελληνες προσεχω ο νους*. Xen. *Anab.*

**RULE V.** The Participle, with the Article preceding it, is frequently used instead of the *indicative* with the *relative* : as, *τις ἦν ποτε ὁ τουσδε λεξας τους λογους ὑμιν, γυναι;* Soph. *Œdip. Tyr.* *Who was it, pray, that gave such information to you, lady?*

For I am he who saves you.	ἐγώ γαρ εἰμι ὁ καὶ ὑμεῖς αὐτος <sup>ε</sup> σωζω. Xen. Mem.
He that was purified from the murder (as to the mur- der).	αὐτος δη ὁ καθαιρεω <sup>τη</sup> ὁ φονος. Herod.
What man was it that dared such a thing?	τις ἀνηρ επι ἐστι ὁ τολμαω <sup>τη</sup> α όδε; Pl. Soph. Antig.
And he who arranges and supports the whole world, in whom are all things ex- cellent and good.	καὶ ὁ ὁλος κοσμος συνταττω τε καὶ συνεχω, ἐν ὃς πας καλος καὶ ἀγαθος εἰμι. Xen. Mem.

**RULE VI.** A Substantive with a Participle, whose case depends upon no other word, is most frequently put in the *Genitive absolute* : as, *οὐδενος καλυνοντος.* Xen. Anab. *No one hindering.*

The enemy being encamped under the very walls.	ἰχθεοι ὑπερ αὐτος τειχος <sup>τη</sup> καθη- μαι. Eurip. Phœniss.
Now think that your children are no more.	ώς οὐκ ἐτ' ὄν σος τεκνον φροντιζω δη. Eurip. Med.
And the Syracusans. and their allies having been	καὶ ηκαω <sup>τη</sup> οι Συρακυσοι καὶ οι συμμαχοι, καὶ νεκρος ὑπο-

vanquished, and having carried off their dead under a truce. σπουδος ἀναιρεομαι.<sup>2a</sup> Thucyd.

**RULE VII.** Participles, as they denote qualities in action, may, with the Article most commonly prefixed, be substituted for the names of agents: as, προς τον ἔχοντα ο φθονος ἐρπει. Soph. *Envy creeps to the person possessing, i. e. to the possessor.*

Seeking the advantage of the traitor. το ο προδιδων συμφερον ζητεω. Dem. π. στεφ.

And to which part of the repugnant? και εις τι (μερος) ο ἀπειθεω; Plato Crit.

Your son shall slay you. ἀποκτεινω συ ο φυκι.<sup>2a</sup> Eurip. Phœniss.

## X. OF ADVERBS.

**RULE I.** Adverbs are joined to Substantives, Adjectives, Verbs, Participles and other Adverbs: as, πολυγε ήττον, multo minus, *far less.* Xen.

And from this *period* many more men courted him. και πολυ πολυς ἐκ τουτου αὐτος θεραπευω ἀνθρωπος.<sup>8</sup> Xen. Cyr.

And it was said that he was not very willing to be governed by others. ἀεχω δ' ὑπο ἀλλοις οὐ μαλα ἐθελω λεγομαι. Xen. Anab.

They fly in swarms upon the vernal flowers. βοτειδον δε πετομαι ἐπ' ἀνθος <sup>d</sup> ειαρινος. Hom.

**RULE II.** Adverbs govern the same case as the Adjectives, Verbs, &c. whence they are derived: as, *ἀξιως λογου*; *worthy of estimation.*

And I am honoured most of *τιμω* δε *μαλιστα πας*. Xen.  
all. *Mem.*

Sufficiently for me. *ἐπαρκουντως* δε *ἐγω*. Soph. E-  
lect.

**RULE III.** Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the Genitive.

You are now at that period *ἐνταῦθα ήδη εἰμὶ ή ηλικια*.  
of life.

Where are we? *οὐ γῆ εἰμὶ*;

**RULE IV.** *νη* and *μα*, used in *adjuration* or *swearing by*, govern the Accusative: as, *και νη Δια*, *yes by Jove*. Xen.

I swear by this sceptre. *και μα οδε σκηπτρον*. Hom.

No, I swear by those of *οὐ, μα οι ἐν Μαραθων προκινδυνευων<sup>1a</sup> οι προγονοι*. Dem. π. στεφ.

your ancestors who exposed

themselves to danger

at Marathon.

**RULE V.** Two or more negatives commonly strengthen the negation: as, *ἐπει οὐδε μεν οὐδε ξοικεν*. Hom. *Since it is not at all becoming.*

Nor did any one at all of the Greeks suffer any injury in this battle.

That is, not only not to pre-judge any thing.

οὐδεὶς ἄλλος οὐδεὶς οἱ Ἑλληνες ἐν οὐτος ἡ μαχη πασχω<sup>2a</sup> οὐδεῖς οὐδεν. Xen. Anab.

τουτο δὲ ἐστιν, οὐ μονον το μη προκαταγνωσκω<sup>ρ</sup> μηδεν. Dem.

π. στεφ.

OBSERV. If a verb come between the two negatives they form an affirmative: thus, οὐ δυναμαι μη μεμνησθαι αὐτου. Xen. I cannot but remember him.

It is impossible not to be.

ἴστι μεν ἀδυνατος μη οὐκ είναι. Xen. de Venat.

He certainly will attack us.

οὐκ ἐστιν ὅπως οὐκ ἐπιτιθημι<sup>1f mi</sup> ήμεις. Xen. Anab.

You cannot but be a generous man.

οὐκ είμι ὅπως οὐκ εἰ συ γενναδας ἀνηρ. Aristoph.

RULE VI. The question *Whither?* is commonly answered by the Präposition *εἰς* or *προς* with the *Accusative* ;—*Where?* by *ἐν* expressed or understood with the *Dative* ;—*Whence?* by *ἐκ* or *ἀπό* with the *Genitive* ;—and *By* or *Through what place?* by *δια* with the *Genitive*.

Cyrus having thus gone to the Persians.

οἱ μεν δη Κυρος οὐτως ἀπερχομαι<sup>2a</sup> εἰς Περσαι. Xen. Cyr.

When Mandane was preparing to return again to her husband.

ἐπειδη δε η Μανδανη παρασκευαζομαι ὡς ἀπειμι ρα<sup>2a</sup> παλιν προς ο ἀνηρ. Id.

At Mycene, not here, invoke the gods.

Μυκηναι, μη ἐνθαδ, ἀνακαλεω θεος. Eurip. Phœniss.

But after there came to him twenty ships from Syra-

ἐπει δ' ἐρχομαι<sup>2a</sup> αὐτος η τε ἐξ Σιρακουσαι ναυς εικοσιν, ἐρχο-

cuse, and others also from Ionia.

μαὶ δε καὶ ἡ ἀπὸ Ιωνία. Xen.  
Hist. Gr.

Thence he marches through Syria, and arrives at the river Araxes.

ἐντευθεν ἐξελαυνω δια ἡ Συρία,  
καὶ ἀφικνεομαι προς ὁ Αράξης  
ποταμος. Xen. Anab.

There are eighteen Præpositions, properly so called, in the Greek language: Of these, *Four* govern the *Genitive* only, viz. Ἐντὶ, Ἀπὸ, Ἐν, or Ἐξ, Πρὸ: *Two* the *Dative* only, viz. Ἐν and Συν: *Two* the *Accusative*, viz. Εἰς and Ἀνὰ: *Four* the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ and Υπὲρ: and the other *Six* the *Genitive*, *Dative* and *Accusative*, viz. Ἀμφὶ, Περὶ, Ἐπὶ, Πρὸς, Παρὰ and Υπὸ.

### I. Of such Præpositions as govern the *Genitive* only.

#### Ἐντὶ.

Ἐντὶ sometimes denotes, 1st, *Opposition*, from a hostile body coming *in front* of another; 2d, *Comparison*, because objects were frequently brought forward *in front* of each other for the purpose of being *compared*; 3d, *Preference*, the act consequent upon *comparison*; and 4th, *Substitution*. This last is the most general, and has been derived from the practice of exchanging commodities by way of barter,

in which one object was placed *before* another to ascertain their respective values ; and hence, when the exchange was agreed upon, the one was *substituted* for the other. The following examples will illustrate these observations :

Hector made head *against* 'Εκτρωγε δ' ἀντι Αἰας εἷμι <sup>1 a mi</sup>  
(in front of) the illustrious κυδαλμος. Hom. Il.

Ajax.

That an honourable death is αἰρετος <sup>a</sup> εῖστι ο καλος Σαυρος  
preferable *compared with* ἀντι ο αισχρος βιος. Xen. de  
a base life. rep. Laced.

I would prefer freedom *before* η ἐλευθερια αἰρεω <sup>2 a mi</sup> ἀν ἀντι ο  
all that I have. εἰχω πας. Xen. Anab.

### Απὸ.

The most common application of this præposition is to *space* or *corporeal objects*, denoting the *beginning* or *origin* of one thing *from* another ; hence it was easily transferred to signify the “ commencement of one period of time *from* another :” because, in all representations of this nature, mankind affix to the progress of time a material image founded on the extension of space, to aid their conceptions. It also, in common with most of the other præpositions, denotes *modes of action* directed *from*.

1. They departed *from* (origin of their departure) ἀπο η Μιλητος ἀνιστημι.<sup>2 a</sup> Thucyd.

Miletus.

To appoint magistrates *from* the bean (origin of their election). αρχων ἀπο κυαμος καθισταμαι. Xen. Mem.

2. *From* the naval engagement (origin of the measurement of the time) until the battle in the island. ἀπο η ναυμαχια μεχρι η εν η νησος μαχη. Thucyd.

To turn the ships *at* one signal (the *commencement* of the turning). ἀπὸ σημείου εἰς ἐπιστρεφω ἡ ναῦς. Id.

'Εξ or 'Εξ.

The original application of this præposition was, like the rest; 1. to *place* and *situation*, denoting that one object is *out from* another: thus, ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυροτάτους. 2. By the same kind of transition as was remarked of ἀπὸ, to *time*. We find it also applied to the materials of which a thing is made, denoting that one thing is taken *out of* another thing. In several instances it is used synonymously with ἀπὸ, regard being had, not to the primary relation the objects bore to each other, but to their situation after the *departure from*, or the coming of the one *out from* the other.

<i>Out of</i> the adults.	ἐκ οἱ τελείος ἀνηρ. Xen. Cyr.
And Ajax <i>from</i> Salamis brought twelve ships.	Αιας δὲ ἐκ Σαλαμῖς ἀγω δυοκαὶ δεκα ναυς. Hom. Il.
Of bees always issuing in succession <i>out of</i> the hollow rock.	μελισση Ἀελ. πετρη ἡ γλαφυρος αἰει νεον ἐρχομεναι. Ἀελ. Hom.
2. <i>From</i> this period Astyages sent for his daughter.	ἐκ δε οὗτος ὁ χρονος μεταπεμπομαι Ἀστυαγης ἡ ἑαυτου θυγατηρ. Xen. Cyr.
<i>After</i> dinner (period <i>from</i> ) he led forward the army.	ἐξ ἀριστον προαγω το στρατευμα. Xen. Hist. Gr.
3. Stones <i>of</i> (out of) which they make statues.	λιθος ε ἐξ ὁς το ἀγαλμα ποιεω. Theop.

## Πρό.

This præposition must have been originally applied to objects *before* others, in the point of situation or in the order of succession; thus, *πρό δ' ἀρ' οὐρῆς κιον αὐτῶν*. Il. Ψ. 115. And then mules went *before* them. *οὗτοι δὲ πρό τοῦ βασιλέως τεταγμένοι ἦσαν*. Xen. Anab. I. All its other significations respecting *time*, *defence* or *protection*, and *preference*, may easily be referred to its primary meaning. See Moor, El. Ling. Gr. P. II. p. 40.

1. They sailed to Eleus first, an island *before* Miletus.

καταπλεω<sup>1 a</sup> ἐς Ἐλευσιν πρωτον,  
ἡ πρό Μίλητος νησος. Thucyd.

They publicly buried Brasidas in the town, *before* the present forum.

ὁ Βρασιδας—δημοσιᾳ θαυμα<sup>1 a</sup>  
ἐν ἡ πολις πρό ἡ νῦν ἀγορα ὡν.  
Id.

Always leading out the Syracusans *before* the fortifications.

ἴξαγω ἀει πρό τὸ τειχισμα οἱ  
Συρακουσιοι. Id.

2. I shew that even *before* me (i. e. *the time before me*) the state entertained this sentiment.

δεικνυμι ὅτι και πρό ἐγω οὗτος  
ἐχω<sup>1 m</sup> το φρονημα ἡ πολις.  
Dem. π. στεφ.

3. These I constructed *for* the defence of Attica (placed *before* so as to protect).

ταυτα προσαλλω<sup>2 a mi</sup> ἐγω πρό<sup>2 a mi</sup>  
ἡ Ἀττικη (χωρα). Dem. π.  
στεφ.

4. I would prefer *before* much wealth. (I would *place before* and so give the preference).

πρό πολις ὡν. χρηματα τι-  
μων.<sup>1 a mi</sup> Isocr.

II. Of such Præpositions as govern the *Dative* only, viz. 'Εν and Σὺν.

'Εν.

The natural and common application of ἐν is, 1st, to *place*, denoting that *something is within a limited space*; 2d, to *time*. All its other more remote significations may, without difficulty, be traced to its primary meaning.

1. For the issue of it was *in* the deity (the deity the recipient), not in me.

Nor did they ever injure the fruit *in* fertile populous Phthia.

Whatever wisdom there is among (*in*) men.

2. *In* a short time.

In five days you assisted them, *i. e.* the period *contained within* five days.

οὐδὲ ποτ' ἐν Φθιῇ ἐριζωλαξ βωτιανειρος καρπος δηλεω.<sup>1</sup> a mi Hom.

οσαπερ ἔστι ἐν ἀνθρωπος σοφος.<sup>pl</sup> Aristoph. Nub.

ἐν δλιγος χρονος. Isocr.

ἐν πεντε ἡμερα βοηθεω<sup>1</sup> a αὐτος Aesch. adv. Ctes.

Σὺν, Atticè Ξὺν.

The Latin præposition *eum*, and the Greek præposition Σὺν or Ξὺν, originally καὶν, appear to me to be the same, the Romans having omitted the aspirate, while the Greeks changed it into η, as was not unusual, and either joined it with the preceding consonant, which seems to have been the original form of the præposition, and no peculiarity of the Attic dialect, or omitted the κ, and pronounced it σὺν.

Σὺν denotes *something joined, put together, or connected with some other thing*.

1. And advantage *with* a και γε σὺν μοχθὸς βέδαι  
little trouble, *i. e.* trouble καὶ. Eurip. Hippol.  
*joined, connected.*

It shall be my care *with* the ἔγω μελεῖ σὺν οἱ θεοὶ. Xen.  
gods, *i. e.* the *assistance of* Cyr.  
*the gods joined.*

He left this only to them καταλειπτὸν τοῦτο μονοῦ αὐτοῦ,  
to fight *with* a sword and τὸ σὺν μαχαίρᾳ, καὶ γερρῷ,  
shield and corslet. καὶ ἔργῳ μαχάριαι. Xen.  
Cyr.

2. He went away *in time of* σὺν τῷ δειπνῷ ἀπερχόμαι,<sup>2 a</sup>  
supper (supper *connected*  
*with his departure,*)

### III. Of such Præpositions as govern the *Accusative*, viz. *Eis* and *Ἐν*.

#### *Eis* or *Ἐν*.

*Eis* seems to denote *the motion or direction of a body so as to come close to, or to enter into another body*: And this idea seems necessary from its governing the *accusative* of the latter object. Its primary signification refers to *place*; its secondary to *time*; and it also refers to the *final cause* of any action.

1. Having revolted *to* the ἀφιστημ<sup>2 a</sup> εἰς Μυσοῦ. Xen.  
Mysians. Αναβ.  
And he divided (the Greeks) καὶ διιστημ<sup>1 a</sup> εἰς μέρος πόλυς.  
into many parties. Δεμ. π. στεφ.  
2. To all time coming. εἰς ἀπας ὁ λοιπός χρόνος. Id.  
3. To their acquiring a pru- εἰς τὸ μανθανων σωφρονεω αὐτοι. ac  
dent deportment. Xen. Cyr.

No one blamed them *respecting* φίλια αὐτοὶ μεμφομαί. Xen. Anab.

Ἄνα.

Ἄνα primarily denotes the *ascent* of a body either *upon* the surface of another, or so as to be *placed* upon. In several instances it requires to be translated by the præposition *through*; but then, *progressive motion up to a certain point* may be generally observed; and this will appear to have been more the aim of the writer in this application of the præposition, than the *medium* through which the motion may be traced, which is commonly expressed by διὰ. In most cases, either a real or fancied idea of tendency *upwards*, may be observed in the use of this præposition by the best writers.

Ἄνα is applied, 1. *to place*; 2. *to time*; 3. *to numbers* taken distributively.

1. To fight both in the plain καὶ ἐν πεδίον καὶ ἀντὶ ὁρος and *upon* the mountains. μαχομαί. Xen. Ages.

Up the green wood. χλωρος δὲ ἀντὶ ὄλη. Eurip. Hippol.

Having said this I went (*up*) ὡς ἐπώ ἀντὶ ναυς βῆμα. <sup>2a</sup> Hom.

on board. οἵτι καὶ οἱ πρεσβυτεροι ὥραν ἀντὶ πας ἡμερα σωφρονως διαγω. Xen. Cyr.

2. That they see their elders also living moderately *through* the whole day. ἐπει δέ ταυτα γιγνωσκω <sup>2a</sup> ο στρατηγος ποιει <sup>1a</sup> mi εἰς λοχος ἀντὶ ἔκαπον ἀνηρ. Xen. Anab.

IV. Of such Præpositions as govern two Cases, the *Genitive* and *Accusative*, viz. Διὰ, Κατὰ, Μετὰ, Υπὲ.

### Διὰ.

Διὰ with the *genitive*, denotes the object *penetrated* or *passed through*, and is equally applied to *matter*, or *space*, or *time*. With the *accusative*, it commonly denotes the *agent through which*, or *through means of which* something is *effected*, brought to a particular *end*, and in this respect it corresponds with the Latin præposition *per*: as, ταῦτα ποιεῖ διὰ τὴν ἐπιμελείαν. Plutarch. He does this *through the medium* of care.

#### 1. With the Genitive, *through*.

And wounds him *through* the καὶ τιτρωσκω διὰ ὁ Θωραξ. Xen. corslet. Αναβ.

They marched *through* Ar- πορευομαὶ <sup>1 a</sup> διὰ ἡ Ἀρμενία. Id. menia.

He lay within the cave κείματι ἐντοσθ ἀντρον τανυω <sup>1 a</sup> mi- stretched *through* among διὰ μηλα. Hom. Od. his sheep.

Thus then the old men are οὐτώ μεν δη οι γεραίος <sup>c</sup> διὰ πας constituted, having pass- ο καλος ἐρχομαὶ <sup>b</sup> καθιστα- ed *through* all the noble μαι. Xen. Cyr.

2. To deliberate *through* σκοπεω διὰ νυξ και ἡμερα. Plato. night and day.

But Socrates *through* the Σωκρατης δε διὰ πας ὁ βιος. whole of his life. Xen. Mem.

2. With the Accusative, *through means of*.

Are they not then happy  
*through means of* the pos-  
 session of good ?

I am become your slave  
*through means of* (for) a  
 little silver, *through means*  
*of* not being equally rich.

Lest the Greeks should at-  
 tempt to fly *through means*,  
*or favour* of the night.

οὐκον εὐδαιμῶν δὶ ἀγαθος πλ κτη-  
 σις ; Plato Alcib. 1.

ἔγωγε τοι δια σμικρος ἀργυριδιον  
 δουλος γινομαι, π pass δια το  
 μη πλουτεω ισως. Aristoph.  
 Plut.

μηπως και δια νυξ—'Αχαιος φευ-  
 γα δεμασμαι. 1<sup>a</sup> su Hom.

## Κατα.

When *κατα* governs the genitive, the noun governed denotes the *origin* or *subject* of the action or relation : thus, *λογος κατ' Αἰσχινον*, the speech of which *Æschines* is the *subject* ; *κατ' Αἰσχινον*, *course* of the speech, *Æschines*; *against* *Æschines*. When it governs the accusative it denotes the *course* of the action, so as to terminate *at* or to go *along* some other object. ἤξει δ αἷμα κατ' οὐταμένην ὀπειλην. Hom. Il. 9. 86. and the blood was flowing, *the course of its flow*, the wound inflicted, &c.

1. With the Genitive, *along*, &c.

Which these good souls main-  
 tain *against* their country.  
 (their country in opposi-  
 tion, hence *against*.)

ος ούτος κατα η πατρις τηρω ὁ  
 χρηστος. Dem. π. στεφ.

He immediately digs a hole εὐθὺς κατορύσω με κατα ἡ γῆ  
for me *low under* the κατα. Aristoph. Plut.  
ground.

And many throwing them- κατα τε κερμίνος ὁ τολυς ἐπττω  
selves *down* the precipices. ἑαυτου. Thucyd.

2. And (along) *during* all και κατα πας ὁ χρονος σκέπτο-  
future time consider. μαι. <sup>1 a</sup> Dem. adv. Andr.

## 2. With the Accusative, motion *along* or *down*, &c.

He drives them *along* the διωκω λαοφρεγος κατ' ὁδος. Hom.  
public road. II.

The water ran *along* the το ὥδωρε κατὰ ἡ ταφρος χωρεω.  
trenches. Xen.

For it struck him grasping κοπτω <sup>1 a</sup> γαρ αὐτος ἐχω κατὰ  
(it) *on* the breast (*direc-* στηθος παρα δειρη. <sup>ac</sup> Hom.  
*tion* of the stroke) *near*  
the neck.

I have been wandering dur- ἀσεληνος κατα νυξ πλανω. <sup>P pass</sup>  
ing the moonless night. Anacr.

## Μετα.

Μετα, with the genitive, signifies *with, sharing with.* With  
the accusative, *after.*

Μετα, with the Poets, governs the *Dative* in the sense of  
*among, between, corresponding with* the Latin *medius*.

## 1. With the Genitive, *with.*

They were going to expose μετα πολυς τε και ἀγαθος ξυμ-

themselves *with* many  
brave allies (allies, *com-*  
*panions, mates.*)

*With* much thanks this would  
have been willingly given  
to the state.

They do not lie *unhonoured*  
*with* (in) oblivion.

μαχος μελλω κινδυνεω. <sup>1 f</sup>

Thucyd.

μετα πολυς χαρις τουτ' αν ασ-  
μενως διδωμι <sup>1 a</sup> η πολις. Dem.  
π. στερ.

ου μετα ληθη ατιμος κειμαι.  
Xen. Mem.

## 2. With the Dative, *among, between.*

He was busy *among* the fore-  
most.

Conspicuous *among* the Tro-  
jan matrons and virgins.

μετα πρωτος πονεω. Hom.

Ιδαιος γυνη, παρθενος τ' απο-  
ελεπτος μετα. Eurip. He-  
cub.

## 3. With the Accusative, *after.*

After the Sicilian disaster  
(the Sicilian disaster *pre-  
ceding.*)

Whom I love most *after* you.

A city the richest in Asia  
*after* Babylon.

μετα η Σικελικη ξυμφορα. Thu-  
cyd.

οι οιγω φιλεω μαλιστα μετα σου.  
Aristoph. Plut.

πολις <sup>ac</sup> η πλουσιος εν η Ασια  
μετα Βαβυλων. Xen. Cyr.

## \*Υπερ.

\*Υπερ appears to denote that one object is *higher* than, or  
*over* another object.

1. With the Genitive, it commonly signifies rest *over* or *above*; 1. *In point of place*: 2. *In defence of* or *in behalf of*: 3. *In room of*. It may also be translated by *for* or *concerning*.

1. High *above* the earth.

The sun advancing *over* us and our habitations.

Him he struck on the head *above* the ear.

2. And that it is right to expend them here *for* (in behalf of) ourselves and not for those exiles.

3. But go as quickly as possible, and learn *for* me (i.e. in my stead, *ὑπερ τοῦ τοποῦ τοῦ ἔμοῦ*.)

4. What he falsely charged me *concerning* the peace, (i. e.) he formed his false charge *over* the peace as the subject.

ὑψου ὑπερ γαπ. Hom.

ο ἡλιος ὑπερ ἡμεις και αι στεγαι πορευομαι. Xen. Mem.

ο ἔα-βαλλω<sup>2. a</sup> κεφαλη ὑπερ ουας. Hom.

και ταυτα ὑπερ ἡμεις δικαιος ἐν- θαδε ἀναλω και μη ὑπερ ἄνης φυγαι οιδε. Thucyd.

ἀλλ' ὡς ταχιστα ἔρχομαι<sup>2. a</sup> πα ὑπερ ἐγω μανθανω. Aristoph. Nub.

οσα ὑπερ η ειρηνη καταψευδομαι<sup>1. a</sup> ἐγω. Dem. π. στεφ.

2. With the Accusative, *motion over* or *beyond*.

And laboriously *beyond* my strength (proceeding *higher* than.)

Another to those *beyond* the age of military service.

και φιλοποιως ὑπερ δυναμις. Dem. π. στεφ.

ἀλλο οι ὑπερ το στρατευσιμος ετος<sup>pl</sup> γινομαι. πα p mi Xen. Cyr.

V. Of such Præpositions as govern *three* Cases, the *Genitive*, *Dative*, and *Accusative*, viz. 'Αμφὶ, Περὶ, Ἐπὶ, Πρὸς, Παρὰ and Ὑπὸ.

'Αμφὶ.

'Αμφὶ and Περὶ are frequently used synonymously: ἀμφὶ originally signified *on both sides*, περὶ, *on all sides*, *round about*. When, however, neither the form of objects is such as to confine the application of the præposition to *two sides only*, nor is it necessary to state very particularly the extent of the *circuit*, ἀμφὶ and περὶ are used synonymously. Thus Homer. Il. 9. 4. Αμφὶ δὲ ἀρέται βαῖν', ὡς τις περὶ πόρταν μητηρ. See also Il. 1. 369, &c.

1. With the Genitive, *about*, *concerning*.

They dwell *about* the city ἀμφὶ πολὶς οἰκεῖ. Herod.

(i. e. their dwellings *embrace* the city).

A treatise *about* the stars. ἀμφὶ ἀστρον γραφη. Lucian.

2. With the Dative, *close about* or *around*.

Shaking *about* your head. τινασσω ἀμφὶ κρας σος. Aristoph.

To suffer calamities a long time *about* such a woman. τοιοσδε ἀμφὶ γυνῃ πολυς χρονος ἀλγος πασχω. Hom.

3. With the Accusative, *motion* or *action about*.

Where the old men take  $\epsilon\nu\theta\alpha\delta\eta\pi\alpha\lambda\alpha\iota\omega\varsigma^{\text{sup}}$  θασσω ἀμφι  
their seats *about* the sac- Πειρηνη ὑδωρ. Eurip. Med.  
red waters of Pirene.

He was, when he died, *about* ἐστι δε ὅτε τελευταω ἀμφι το πεν-  
fifty years. τηκοντα ἐτος. Xen. Anab.

You say, said Cyrus, that λεγω συ, φημι ο Κυρος, πεζος δε  
the infantry are nearly σχεδον ἀμφι οι ημισυς. Xen.  
*about* the half. Cyr.

## Περ.

Περ, with the genitive, signifies, in general, *bounding so as to touch upon*, so that the noun governed forms the *origin* or *subject*; hence it is generally translated by the Latin præposition *de*, *concerning*: When connected with this case, it sometimes denotes *about* for *defence*, and sometimes for *possession*, as in the one case the object of defence is protected on all sides by the arms of its defender, and in the other, when there is a struggle for the possession of an object, the assailant attempts it on all sides. These accessory ideas, however, do not arise from the præposition, but from the context. With the dative, in general, *close about*: With the accusative, *about any thing as a centre to which the object is directed*. Hence it is generally translated by the præposition *circa*. With the accusative, it applies, 1. to *place*, 2. to *time*; 3. to *numbers*.

1. With the Genitive, *about* or *concerning*.

The contest will be *about* περι πατρις ειμι ο ἄγων. Thu-  
(our) country. cyd..

One omen (*is the*) best, to contend *for* our country. εἰς οἰωνος ἀγαθος, ἀριστη μι περὶ πατρη. Hom.

Are not these poems *about* the difference between justice and injustice? οὐκοῦν τουτο ποιημα εστι περὶ διαφορα δικαιος πλ τε και ἀδικος; Plato Alcib. 1.

## 2. With the Dative, *close about*.

Fearing *for* (*about*) the ships. δειδω 1 a περὶ ή ναυς. Thucyd.  
But what is called defensive armour, a breast-plate *close about* the breast. το δ' ἀγγεμαχον ὅπλα καλεω ac Θωραξ τε περὶ το στεργον. πλ Xen. Cyr.

## 3. With the Accusative, *directed about, tending about*.

1. Upon account of their former services *about* me. ή προσθεν ἐνεκα περὶ ἦγω ἀρετη. Xen. Anab.

He stationed the whole army *round* the city. περιστημι 1 a μεν πας ὁ στρατευ μα περὶ ή πολις. Xen.

2. Now *about* (verging towards) twilight. περὶ δειλη ἡδη ὁψιος. Thucyd.

3. And having sunk *about* seventy ships they erected a trophy. ναυς τε καταδυω 1 a περὶ εεδο μηκοντα ιστημι 1 a τροπαιον. Thucyd.

With the genitive of several adjectives, and the infinitive middle of the verbs ποιεω, τιθημι and ηγεομαι, περὶ denotes the measure of value: thus, περὶ πολλου ποιεισθαι, or τιθεσθαι, or ηγεισθαι, *magni facere*, to esteem highly. περὶ πλειονος, &c. pluris; περὶ πλειστου, plurimi; περὶ παντος, maximi; περὶ μικρου, parvi; περὶ ελαστονος, minoris; περὶ ελαχιστου, minimi; περὶ ουδενος, nihil; περὶ πολλου εστι, *magni interest*. or with

the verbal *ποιητεος*: thus, ὅτι οὐ τὸ ζῆν περὶ πλειστου ποιητεόν. Xenoph. Mem. In these and similar expressions the genitive of *τιμημα*, *preium*, or *χρημα*, is understood. Thucydides employs the expression ἐν ὀλυγωρίᾳ τε ἐποιοῦντο, *parvi faciebant*, in the same sense as *περὶ μικρου*, or *περὶ οὐδένος ἐποιοῦντο*.

VII. 3.

Ἐπι.

Ἐπι, with the genitive, commonly signifies *motion or rest upon*. With the dative, *close upon*, *depending upon*, *upon account of*. With the accusative, *motion directed upon or against*. It is applied, 1. to *place*; 2. to *time*; 3. to *numbers*.

1. With the Genitive, *motion or rest upon*.

1. And let any point δ be assumed *upon* (the line) αγ.

Nor were you *by yourselves* (i. e. *resting upon yourselves*) able to understand them.

2. For these happened *in my time*, (*resting upon me*, and hence denoting the precise period,) not long ago.

3. The captain leading his company one by one; i. e. *one adhering to another or following upon*.

καὶ λαμβανω<sup>1</sup> a pass τυχον σημειον ἐπι ή ΑΓ το Δ. Eucl. VI. 9.

μηδ' ἐφ' ὑμεις αὐτοι οιος τε ἐστι συνημι. <sup>2</sup> a Dem. κατὰ Ἀγιστοκ.

ἐπ' ἐγω γαρ, οὐχι παλαι, γινομαι οὐτος. <sup>p</sup> mi Dem. Olynth.

ταξιαρχος <sup>ac</sup> ἀγω η ταξις ἐφ' εις. Xen. Cyr.

2. With the Dative, *close upon*, &c.

*Close upon* the sources of ἐπὶ ἡ πηγη ὁ ποταμος. Xen. Anab.

Who first? and who next? τις πρωτος; τις δὲ ἐπι πρωτος; (i. e. *following close upon*.) Eurip.

He deliberates how he shall no longer be *dependent* ἐπι ὁ ἀδελφος. Xen. Anab. upon his brother.

3. With the Accusative, *motion directed upon* or *against*.

1. When a right line being placed *upon* a right line. ὅταν δε εὐθεια ἐπ' εὐθυς ιστημι. <sup>1 a pass</sup> Eucl. I. 12.

For they came *against* the parent state *against* us ἐρχομαι γαρ ἐπι ἡ μητροπολις ἐφ' ἡμεις μετα ὁ Μήδος. Thucyd.

For they now suspected that they were going *against* the king. ὑποπτευω γαρ ἡδη ἐπι βασιλευς ιημι. Xen. Anab.

2. They laid waste the country *for* two days. δημοι η γη ἐπι δυο ἡμερα. Thucyd.

Bear up, my friends, and remain *for* a little. τλημι, φιλος, και μενω <sup>1 a</sup> ἐπι χρονα. Hom.

## Πρὸς.

In almost every example *πρὸς* seems to denote primarily the situation of an object *before*, but either proceeding *from before* or advancing *forward*, according to the case it governs or the nature of the act; 1. With the genitive, *from before*, denoting the *origin*; also *to* and *towards*, denoting the po-

sition of the object *before another* : 2. With the dative, *close before*, so as to communicate *with*, 'make an addition to' : 3. With the accusative, the motion of an object *towards another* : and sometimes *against* : In this sense it is opposed to *μετὰ*.—καὶ γὰρ τὸν ἀγῶνα μεθ' ὑμῶν μᾶλλον, ἢ πρὸς ὑμᾶς ἐλο-  
μενοι ποιησασθαι. Demosth. π. στεφ. It also denotes *compari-  
son*, for, when one object is brought right *forward* to another, an opportunity is afforded of *comparing* the one *with* the other. πρὸς ἔκεινος ἐξετάζειν καὶ παραβαλλειν ἐμέ. Demosth. π. στεφ. παραβαλλειν τὸ ἄλλον ἥθος πρὸς ταῦτα οὐτα κρ-  
νέτω. Xen. Mem.

### 1. With the Genitive, *from*, &c.

Since she has felt that she  
has been injured *by* her  
husband (*i. e.* the injury  
proceeding *from*.)

She did not die *by* us at least.

I entreat, I supplicate, *by*  
your children, *by* your  
wives, *by* the blessings  
you possess.

τῇπει πρὸς ἀνηγονούματι <sup>2 3</sup> ἀ-  
δικεω. <sup>p</sup> pass Eurip. Med.

οὐτὶ πρὸς ἡμεῖς γε δλλυμι. <sup>2 3</sup>  
Eurip. Alcest.

ἰκετευω, ἀντισολω πρὸς παις, πρὸς  
γυνη, πρὸς τα ὡν ἡμεις ἀγαδος.  
Dem. κατὰ Ἀφος.

### 2. With the Dative, *close to*, *in addition to*.

The angles *close to* the base.

Fighting *close to* the land.

Besides these (*close to*, so as  
to make an addition), they

ἢ πρὸς ἡ βασις γωνια. Euclid.

πρὸς ἡ γῆ ναυμαχεω. <sup>pl</sup> Thu-  
cyd.

πρὸς δε ταυτα μανθανω τοξευω  
και ἀχοντιζω. Xen. Cyr.

learn to shoot with the bow, and to dart the javelin.

He is young, and, (*added to*) *besides* his youth, tender. *νεος ἐστι προς δε ο νεος, ἀπαλος.* Plato Symp.

### 3. With the Accusative, *to* or *towards*.

Inhabiting that part of Sicily *towards* Africa, (situated before.)

The path leading *towards* the palace.

For she was adding *ιππος* to his name, Xanthippus, &c.

*το προς Δισην μερος τρεπω p pass νεμω. mi Thucyd.*

*ἀγυια ac η προς ο βασιλειον φεγω. pa Xen.*

*η μεν γαρ ιππος προστιθεω προς τονομα, Ξανθιππος. Aristoph. Nub.*

### Παρα.

Παρα commonly signifies, 1. With the genitive, *from beside*; 2. With the dative, *close beside*; 3. With the accusative, *motion to beside*.

#### 1. With the Genitive, *from beside*.

Having drawn his sword *from beside* his thigh.

*φασγανον ἐρυω 1 a mi παρα μηρος. Hom.*

The deserters *from beside* the king.

*οι αντομολεω 1 a παρα βασιλευς. Xen. Anab.*

And thinking that they had heard *from* one exceedingly well informed.

*και νοιμω 1 a παρα ο σαφεστατα ειδως άκουω. p mi Thucyd.*

2. With the Dative, *close beside*.

The market-place which was constructed *close beside* the ships. *ἀγορὴ ἡ παρὰ ναῦς τευχῶν.* Plu. Hom.

His venerable mother heard him as she was sitting *beside* her aged father. *οὐδεὶς κλυων ποτνιος μητηρὶ ἡμαῖ παρὰ πατηρὶ γερων.* Hom.

The boys do not eat *beside* their mother, but *beside* their teacher. *οὐ παρὰ μητηρὶ σίτεομαι ὁ παις, ἀλλὰ παρὰ ὁ διδασκαλος.* Xen. Cyr.

3. With the Accusative, *motion beside*, or *to beside*.

He went in silence *beside* the shore of the far-resounding main. *βῆμαι<sup>2 a</sup> δὲ ἀκεων παρὰ θιν πολυφλοιοσεος θαλασσα.* Hom.

But Achilles struck him on the collar-bone *beside* the neck (the blow directed *beside*). *Αχιλευς δὲ τυπτω<sup>1 a</sup> κατὰ κληῖς παρ' αὐχην.* Id.

He went to Egypt *to (beside)* Amasis, and also to Sardis, *to (beside)* Crœsus. *ἐις Αἴγυπτος ἀπικετο παρὰ Αμασις, καὶ δη καὶ ἐις Σαρδις παρὰ Κροισος.* Herodot.

## Τπδ.

Τπδ, signifying *under*, with the genitive, commonly denotes *rest*, or *situation under*, and very frequently *under the agency or instrumentality of*; as the object *under* is generally affected by what is *above it*: With the dative *under*, with

different modifications depending upon the nature of the higher object, as, *subjection, influence, protection, &c.* : With the accusative, *motion tending under or coming under.*

## 1. With the Genitive, *rest* or *situation under*, &c.

For it was extended *under*  $\eta$ πο  $\gamma$ αρ  $\eta$ μεις παρατεινω <sup>1</sup> a pass  
us and Pericles. και Περικλενς. Aristoph.  
Nub.

When honoured *by* men (*under the agency of men*) they are pleased. τιμων χαιρω ἀνθρωπος ὑπο. Eu-  
rip. Hippol.

Where deepest under the *νίχι βαθὺς* into *χθων* *ἴστι βερεδόν*.  
earth is the gulf. Hom.

2. With the Dative, *close under, under the influence of, &c.*

And one having fallen under πιπτω p. δε τις ιπτο δ Kυρος ιπ-  
Cyrus' horse. πος. Xen. Cyr.

Until they reduced Thessaly *ἐώς Θεσσαλία ὑπὸ Φίλιππος ποιεω.*<sup>1 a</sup> Dem. π. στεφ.

Having yoked (them) under *αργα πλ* *ζευγωτα* *υπο.* Eurip.  
the chariot. Hippol.

He came under night. ἐξομαι<sup>2</sup> α ὑπο νυξ. Apollon.

### 3. With the Accusative, *motion tending under, &c.*

*Under the darkness we fled.* *into σκοτος φευγω.* Eurip. Orest.

He did not march his troops οὐκ ἀνέβαλλεν οἱ λοχοί, ἀλλ'

up the hill, but caused them to halt *at the bottom* of it (*under* it).

As he was fetching the blow, some one strikes him violently with a javelin *under* the eye.

ὑπὸ αὐτὸς ιστημι<sup>1 a</sup> τὸ στρατευμα. Xen. Anab.

παιω δ' αὐτὸς ἀκοντίζω τις παλτον ὑπὸ ὁ ὄφθαλμος βιασως. Id.

## XII. OF CONJUNCTIONS.

### I. "Αν.

1. The particle *αν* is construed in Attic Greek, with the *indicative* of the imperfect, aorists, perfect, *though* seldom, and pluperfect, especially when used as an imperfect.

2. It is generally, in the order of construction, preceded by *εἰ* in another member of the sentence, pointing out the conditional statement.

3. When *εἰ* is construed with the *indicative*, *αν* is also followed by that mode.

If the *Greeks* had remained at home, *he* would not have been known as brave.

It is evident then that *he* would not have foretold, unless *he believed that he was going to tell the truth.*

If any one should exhort the rulers of the people to virtue, he would benefit both.

For if the man had imme-

εἰ δ' εἴμι<sup>im</sup> οἷος ('Αχαιοι,) χειροτος εἴμι<sup>pa</sup> λανθάνω<sup>άν.</sup> Eurip.

δῆλος οὖν, ὅτι οὐκ ἀν προλέγω<sup>im</sup> εἰ μη πιστεύω<sup>1 a</sup> ἀληθεύω. Xen.

εἰ τις οἱ χρατέω<sup>pa</sup> τὸ πληθος ἐπ' ἀρετη<sup>ac</sup> προτρέπω<sup>1 a op</sup> ἀμφοτεροις ἀν ὠφελέω.<sup>1 a</sup> Isocr.

εἰ μὲν γὰρ ὑπὸ η πληγῆ ὁ ἀνη

dately expired under the blows, he would have justly perished.

παραχθησα ἀποθηκω, <sup>2 a</sup> δι-

καιως ὅ ἀν Σινόκω. Plu

4. "Αν is construed with the *subjunctive* denoting *present* or *future* time, when preceded by the relative, relative adjectives, adverbs of *time*, *place*, *quantity*, *quality*, &c.

I should be base not doing  
every thing which the god  
may point out.

For a friend is pleasant to  
behold even in the night,  
whatever time he may  
come.

ἴγω κακὸς μη δράω ἀν εἰμι ορ  
πας pl ὅσος ἀν δηλων Θεος.  
Soph.

ἡδὺς ρ γὰρ φίλος καν νυξ λεύσσων  
ὅστις ac ἀν παρειμι χρονος.  
Eur.

5. When "Αν is merely contingent, i. e. refers solely to a future event, it is construed with the *subjunctive*.

If, however, you would be  
persuaded by me.

Beware lest you be flogged  
to death after you are at  
home, should you come,  
having learned from him.

If I proceed to my actions  
and administration.

(φυλαττομαι) ὅπως οὖν μὴ ἀπολ-  
λυμι sub 2 a m μαστιγόμαται, ρα  
ἐπειδη οίκοι εἰμι, ορ ἀν, παρὰ  
ούτος μανθάνω <sup>2 a</sup> ρα ικω. Xen.

Αν δ' ἐφ' ὅς pl καὶ ποιέω ρ καὶ  
πολιτεύομαι ρ pas βαδίζω. De-  
mosth.

6. When Α is preceded by any interrogative particle it is generally construed with the optative.

For who would not admire  
the bravery of these men?

τίς γὰρ οὐκ ἀν ἀγαζομαι <sup>1 a</sup> οι  
ἀνης ἐκενος η ἀρετης; Dem.

What pray would this avail  $\tauί δητα ούτος ἀν ὥφελεω<sup>1 a</sup> συ;$   
you?

Aristoph.

How then could any one escape such disgrace?  $\piώς οὖν ἀν τις η τοιουτος αἰσχύ-$   
 $η εκφευγω<sup>2 a</sup> ;$  *Aeschines.*

### 7. "Αν is sometimes construed with the infinitive.

He thought those *that were* ignorant might justly be called slaves.  $\etaγεομαι<sup>im</sup> οι δ' ἀγνοέω πα ἀνδρα-$   
 $ποδωδης ἀν δικαιως καλέω.$  *Pnas*  
Xen.

For they think that the ungrateful must be exceedingly careless towards the gods also.  $οίμαι γάρ οι ἀχαριστοι καὶ περι-$   
 $θεοι ἀν μαλιστα ἀμελως ἔχω.$   
Xen.

### 8. Αν is also construed with participles.

Of those who would readily be confuted, and would readily refute.  $οι ηδεως μεν ἀν ἐλεγχω<sup>1 a</sup> pass$   
 $ηδεως δ' ἀν ἐλέγχω.$  <sup>1 a ac</sup>  
Plato.

(Beware) lest these be in reality the views of those who readily put *us* to death, and would recall *us* to life again, if they could.  $(φυλαττομαι) μη ὡς ἀληθῶς τοῦ-$   
 $το πι σκεψιμα είμι<sup>sub</sup> οι ἔρδιως$   
 $ἀποκτινυμι, καὶ ἀναβιωσκομαι$   
 $γ' ἀν, εἰ οιος τ' είμι.$  Plato.

## II. Κε.

Κε or κεν, with Homer and the Epic Poets, besides being construed with the same tenses and modes as αν, is also found with the *future*.

For many of the Trojans we shall leave behind, whom the Greeks may slay with the sword.  $πολλοι γάρ Τρωοι καταλείπω, οι$   
 $κεν Αχαιοι Χαλκος δηόω.$

But he shall be exasperated  
to whom I may go.      *ο δε κέν χολόω* <sup>Ion redup.</sup> *ος κέν ιν-*  
*νεομαι.* <sup>sub 2 a</sup>

But if ever I shall return and  
behold with my eyes my  
country.      *Εἰ δε κε νοστέω καὶ ἐσοπτομαι ὁφ-*  
*θαλμος πατρις ἔμος.*

### III. 'Εὰν.

'Εὰν, contracted *ἢν*, *ἐπειν*, contr. *ἐπην*, always take the *sub-junctive mode*.

If any one happen to have  
wronged the state in any  
respect.      *'Εὰν τις ἀδικέω* <sup>P part</sup> *τις τυγ-*  
*χάνω ὁ πολις.*

But if you should look to  
nature and the truth, ye  
will not be deceived.      *'Εαν δ' εἰς ή φυσις καὶ ή ἀλη-*  
*θεια ἀποθέλεπω,* <sup>1 a</sup> *οὐκ ἐξα-*  
*πατάω.* *Æschin.*

When we may have taken  
the city.      *'Επην πολιεύθον αἴρεω.* <sup>2 a</sup>

I shall return back imme-  
diately, after I render  
them effectual aid.      *Αἰψα δ' ἔρχομαι αὗτις, ἐπήν εὐ*  
*οι δ' ἐπαμύνω.* <sup>1 a</sup> *Hom.*

In Homer it is sometimes construed with the optative, as,  
*ἐπήν τισαιμέθα λωξην.* Il. xix, 208.

### IV. Μή, the Conditional Negative.

1. It is construed with the *imperative* of the present, and if the negative is repeated, the subjunctive of either aorist commonly follows.

Look about and consider, and  
never reckon fool-hardi-      *παπταίνω καὶ φροντίζω, μηδ' αὐ-*  
*θαδια εὔσουλα ἀγαθὸς η γέ-*

ness better than safe coun-      *ομαι ποτε.* Aeschyl.  
sel.

Whom neither dread nor ut-      *ος μητ' ὀχνέω<sup>pl</sup> μητ' ἀφιημι<sup>2a</sup>*  
ter a bad word.      *ἐπος κακον.* Soph.

*Mή* is also construed with the *indicative* of the *present* and of the *future*; sometimes also with the *optative*.

### V. 'Οπως μή and οὐ μή.

These particles are frequently construed with the *future indicative*; sometimes with the subjunctive of the aorists of all the voices.

You shall remain secure, and      *μένω ἀσυλος, και οὐ συ μή μεθίν-*  
I would not give you up to      *μι<sup>2a</sup> τις.* Eurip.  
any one.

That this should not happen      *οπως τουτο μή γίνομαι<sup>f</sup> παρα-*  
I was constantly watching.      *τηρέω<sup>pl</sup> διατελέω.<sup>im</sup>* Dem.

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### XIII. APPENDIX,

#### CONTAINING A FEW IDIOMATIC EXPRESSIONS, TO BE TURNED INTO GREEK.

1. To be well spoken of (*ἀκούω*) by the citizens.  
Who was exceedingly (*ἀριστα*) well spoken of.  
To have a bad, (*κακώς*) or disgraceful (*φλαυρώς*) character.
2. It is even far (*πολὺς*) from it (*δέω*).  
To want but little (*δλιγχος*).  
I am so far (*τοσούτος ὁ*) from saying.

3. I entreat you to pardon (*συγγνώμων* and the verb *εἰμι*) my expressions *ἐρέω* <sup>P</sup> *pas*).  
 But pardon (*συγγνώμη* and *ἐχω*) my folly (me being foolish, *παρενόειν*<sup>1 a</sup>).

4. I have admired (*ἐχω* with a participle).  
 Have you married? (*γαμεῖν*<sup>1 a</sup>).  
 Wont you be silent? (*σιωπάω* with the fut. of *εἰμι*).

5. I wish that I had perished (*ἐλλυμένη*<sup>2 a m</sup>) on that day.  
 I wish that the ship (*σκαφος*) Argo had not sailed (*διαπερηγμένη*<sup>2 a m</sup>). Eurip.

6. If this happened to be so (*τυγχανω* with *ἐχον* part). Demosth.  
 If this is so (*ad v.* holds itself so).  
 To be well.  
 To be ill.  
 Of those acquainted with him, (*ad v.* of those having experience), (*ἐμπειρως* with the gen).  
 To be prudent (*φρονημως*).  
 They were in a strait (*ἀπορος* and the imperf. mid. of *ἐχω*).  
 To be busy (*πρᾶγμα*).  
 To return thanks to any one (*χαριν*).  
 To be inferior.

7. I am not able (*οιος* with *εἰμι*).  
 He says that he is not able.  
 We say that they are not able.  
 I wish that you were able.  
 I wish that the multitude were able.  
 I wish that she was able to accomplish this work.

8. Do you think (*ηγεομας*) those *that* are prosperous (*εὖ ποιητω*) have not a contrary feeling, (*ad v.* suffer, *πασχειν*).

$\chi\omega^{\text{p m}}$ ) not a contrary suffering, ( $\pi\alpha\theta\sigma$ ) to those *that* are unsuccessful? Plato.

Having been well treated by them.

Whom I ought not to treat ( $\delta\varrho\alpha\omega$ ) ill.

Do you wish ( $\beta\omega\lambda\omega\mu\alpha\iota$ ) to treat us well?

She says *that she* has done you other *services*. Aristoph.

You know that ( $\dot{\iota}\tau\iota$ ) he has treated ( $\pi\omega\iota\epsilon\omega$ ) none of mortals well.

Fortune, favouring us, ( $\chi\alpha\lambda\tilde{\omega}\sigma\pi\omega\iota\epsilon\omega$ ) has increased the public wealth ( $\pi\omega\lambda\omega\pi\omega\iota\epsilon\omega\tau\delta\chi\omega\iota\omega\text{ pl}$ ). Demosth.

They will speak ( $\dot{\epsilon}\rho\epsilon\omega$ ) ill of us.

He did us a great favour.

You were not able to requite the favour.

9. And thinking himself ( $\delta\omega\chi\epsilon\omega$ ) a most distinguished orator and an admirable ( $\vartheta\alpha\mu\alpha\sigma\tau\sigma\sigma$ ) personage. Demosth.

Having sworn that he would \* conduct me home, he brings me to Troy.

And always expecting ( $\pi\varrho\omega\delta\delta\omega\chi\epsilon\omega$ ) that you would be flogged ( $\pi\lambda\eta\omega\sigma\omega^{\text{2 f pas}}$ ) for the misdeeds of which you were conscious ( $\epsilon\varphi^{\text{d}} \dot{\alpha}^{\text{d}}$  recip. pronoun  $\dot{\alpha}^{\text{d}}$   $\sigma\omega\eta\epsilon\delta\omega\pi\text{ pluperf } \dot{\alpha}^{\text{d}}$   $\chi\epsilon\omega$  part  $\dot{\alpha}^{\text{d}}$ ). Demosth.

10. We shall unconsciously ( $\lambda\alpha\eta\theta\alpha\omega$ ) be doing an unjust action.†

If he should unconsciously ( $\dot{\alpha}\nu$  et  $\lambda\alpha\eta\theta\alpha\omega^{\text{2 a}}$ ) have spent ( $\dot{\alpha}\alpha\lambda\omega\sigma\omega^{\text{1 a}}$ ) his fortune.

They happened ( $\tau\omega\gamma\chi\alpha\omega^{\text{2 a}}$ ) to be skilful.

For perhaps some one of those within happens to wish ( $\tau\omega\gamma\chi\alpha\omega$  et  $\beta\omega\lambda\omega\mu\alpha\iota$ ) to become your disciple.

11. He said that Orestes was dead. ‡ <sup>p part</sup> Æschyl.

\* See observation under Rule II. of the Infinitive.

† See Rule II. of Participles. ‡ See Rule III. of Participles and Observ.

He perceived (*αισθανομαι*<sup>2 a</sup>) that he was deprived of them. They shall know to their cost (*πάσχω*).

12. He was evidently endeavouring to benefit them. They evidently took it amiss (*ἀγανακτέω*). They <sup>fem</sup> were evidently wishing to make their escape (*καταφευγω*<sup>2 a</sup>) through the night.

13. In the first place he shewed (*ἐπιδεικνυμι*<sup>1 a</sup>) himself, that he would reckon it of the greatest moment,\* if he made a treaty (*σύνδω*) with any one. Neither reckon any favour (*χαριν*) nor person of more consequence than justice (*δικαιος*<sup>n</sup> with the article) and your oath. Philosophy, <sup>ac</sup> unless (*ἴαν μη*) you reckon it of little moment (*ηγέρμαι*<sup>1 a</sup> with *παρα*.) He reckoned (*ἀγω*<sup>imp</sup>) his life of no value.†

\* See under *περι*.

† See under the same.



FINIS.





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